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CHRISTUS LIBERATOR

AN OUTLINE STUDY OF AFRICA

BY

ELLEN C. PARSONS, M.A.

INTRODUCTION BY

SIR HARRY H. JOHNSTON, K.C.B.

AUTHOR OF "BRITISH CENTRAL AFRICA," ETC.

New York

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STATEMENT
OF THE CENTRAL COMMITTEE ON THE UNITED STUDY OF MISSIONS

INCREASING interest in the United Study Series and continued sales of the four volumes already issued assure a welcome for the fifth volume from an appreciative constituency. Since the publication of the first of the series in 1901, the sales of "Via Christi: An Introduction to the Study of Missions," of "Lux Christi: An Outline Study of India," "Rex Christus: An Outline Study of China," and "Dux Christus: An Outline Study of Japan," have amounted to a total of 194,000 copies.

From the study of the Great Sunrise Empire, toward which the eyes of the world have been turned the last year, attention is now directed to the Dark Continent, where through the darkness the dawn appears. "Christus Liberator: An Outline Study of Africa," has been written by Miss Ellen C. Parsons, author of "A Life for Africa," who is also well known as the editor of *Woman's Work*. An introductory scientific chapter by Sir Harry H. Johnston adds much to the value of the book.

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CHRISTUS LIBERATOR

AN INTRODUCTION[1] UPON THE GEOGRAPHY, RACES, AND HISTORY OF AFRICA

THE book to which this preliminary chapter is an introduction is an account of the work of Christian missions amongst the native races of Africa. From the point of view from which I shall approach this subject nothing could be happier than the title "Christus Liberator." It would seem to the writer as though many who have professed to be Christians have not sufficiently realized the work which was done by the Founder of their religion as a liberator, as one who sought to free mankind from all that was vexatious and superfluous in religion. To the African, exponents of true Christianity, of the real and simple teaching of Christ, must come as liberators from the reign of superstition that is often cruel and nearly always silly, from customs which range from the abominable and devilish to the vexatious and tedious, and from the domination of lusts and indulgences which have of themselves become a

[1] The distinguished author has had personal contact with Africa for about twenty years, having filled consulate positions in parts widely separated, and administered other sections in West, East, and Central Africa as an officer of the British government. — E. C. P.

slavery. There are, I know, many whose admiration of the work of Christian missions in Africa is balked by an inability to subscribe to this or that dogma which has been grafted on to the teaching of Christ. Admiration of the results of Christian teaching in Africa need not imply an adherence to every tenet which is promulgated as part of the Christian religion. While as regards my own opinions I would withdraw into that reserve which ought to be permitted to every one who is not sure of his beliefs, I unhesitatingly state my conviction that the Missions which have preached Christianity in Africa since, let us say, 1840 constitute the one feature of the white man's invasion of this continent which History will rank as of unquestionable good. A portion — three-fourths, perhaps — of the white man's civilization has been necessary for the African; since, if he was to remain in the conditions in which he was found by the first Caucasian invaders of Africa, twenty thousand, ten thousand, five thousand years ago, he would have become permanently embedded in a brutishness from which eventually he could no more be stirred than can the anthropoid apes of Malaysia and West Africa. But much of the white man's civilization has been spoilt by his own greed for gain and the vices he has superadded to inherent vices of the Negro and Negroid. Christian propaganda — at any rate since the early part of the nineteenth century — has left no bad after-taste. The first beginning of Christianity amongst a vain and de-

graded race may have assumed a ridiculous semblance; the promulgation of the new religion has often bred a distasteful hypocrisy; but after all, hypocrisy is the homage which vice pays to virtue, and it is doubtful whether the hypocrite is worse under his mask than he was before the preaching of a better religion taught him, at any rate, the decency of disguising sin.

So much for my own beliefs regarding the value to Africa of sixty years of Christian propaganda. I will now proceed to my special task.

THE GEOGRAPHY OF AFRICA

The AREA of Africa is 11,508,793 square miles. The most important detail of its geography is probably the SAHARA DESERT, which so markedly severs Africa of the Mediterranean from Africa south of the northern tropic. MAURITANIA (Morocco, Algeria, and Tunis) is almost like a lengthy island, surrounded on three sides by the sea and on the south side by the sands of the desert, which irresistibly suggest a former incursion of the ocean, dotted as they are with salt lakes and the beds of dried-up lagoons. Discoveries which have been made in the central Sahara between southern Algeria and Sokoto have revealed marine fossils of at any rate the early Tertiary, showing that as recently as the Eocene, or the beginning of the Miocene, the sea penetrated from the northwest as far as Lake Chad.

It is practically certain that all the Sahara

Desert region between the Red Sea and the Atlantic was not covered by the ocean at one and the same period.

During the Pliocene period, at any rate, the eastern part of the Sahara was a well-watered country with an abundant fauna and flora, and later on in the Pleistocene Africa received from Asia and Europe the greater part of its modern fauna, especially the big game we now associate with this continent, — its elephants, rhinoceroses, zebras, giraffes, and antelopes.

During the late Pleistocene, and especially the historical period, the desiccation of the Sahara has proceeded apace. The rainfall has diminished in many places to vanishing-point, the great rivers which once ploughed through its rocks have disappeared, leaving only their dry courses with water still filtering down their beds at various depths from the surface; vegetation has disappeared, and most of the wild beasts. Mediterranean Africa has thus been more and more cut off from contact with tropical Africa. First the flora and then the fauna of Northern Africa have become assimilated with Southern Europe and Western Asia. Within the historical period beasts which we associate with tropical Africa were still found along the Mediterranean coast. The African elephant lingered in Mauritania till the days of the Romans, and the lion, leopard, and several typically African antelopes are not yet extinct in Algeria and Tunis.

But the Sahara Desert, ever intensifying in

its aridity, has played a great part in the history of Africa and of the races indigenous to Africa. It has served to a great extent to cut off the Negro from contact with the Caucasian in prehistoric times. Had it not been for the River Nile, these two species of humanity might have existed apart even longer before coming into contact. But from prehistoric times down through the historic period the Nile has always been the Caucasian's easiest path across the Desert into fertile, well-watered, tropical Africa. If the Sahara Desert should rank first amongst geographical factors in the African problem, the Nile certainly takes the second place: the Nile did a great deal to counteract the influence of the Sahara on human history.

The aridity of the Sahara affects also the coastlands which separate Abyssinia from the Red Sea, and Somaliland and Gallaland as far south as the northern portions of British East Africa. The desert again makes its appearance in a modified form in South West Africa. This dried-up, waterless country is also characteristic of much of Bechuanaland and northern Cape Colony.

Undoubtedly desiccation has been going on apace in Africa. The great lakes appear to be shrinking, and lesser lakes have been drying up even within the brief sixty years that the white man has known the interior of Africa. The navigability of rivers is apparently deteriorating, while the sandy desert is advancing on the once fertile regions of northern Nigeria. In

Southwestern, Northern, and North Central Africa traces of vanished rivers and dried-up lakes are numerous. Such traces abound in the Sahara. The Nile was the outlet of one of these great lakes — a vaster Victoria Nyanza between the latitudes of Lado and Khartum; the Niger in its great northern bend was the nucleus and outlet of another. The Congo basin may have been another inland sea, and the Zambezi may have drained a great lake, the site of which is now dotted by small fresh-water lakes like Ngami and the salt lagoons of Makarikari.

Among the live rivers of Africa at the present day may first be mentioned the four giants, rivers of the chief rank, the NILE, the CONGO, the NIGER, and the ZAMBEZI. The extreme southernmost source of the **Nile** is situated between the third and fourth degrees of latitude south of the equator within a few miles from the northeastern coast of Tanganyika, which itself belongs nowadays to the Congo basin. The streams which rise in these Burundi tablelands flow north and east till they unite in the Kagera River, which is the principal affluent of the Victoria Nyanza and creates a defined current across its northwestern portion, emerging at the north end of the lake at Ripon Falls as the Victoria Nile. Lake VICTORIA NYANZA has an area of between twenty-seven and twenty-eight thousand square miles. It is the largest fresh-water lake in Africa, and about the third largest in the world. Its waters are absolutely fresh and potable, but contain, like those of

Tanganyika, certain organisms supposed to be of marine origin. The Victoria Nile descends from the elevation of the Victoria Nyanza (about 3700 feet above sea-level) in a series of cascades and rapids till it reaches the northern end of Lake ALBERT NYANZA, the altitude of which is scarcely 2000 feet. Between the Victoria and Albert lakes a good deal of the water carried off by the Nile wanders into huge backwater lakes. The Albertine branch of the Nile rises in about 1° S. latitude, flows into the slightly brackish Lake Albert Edward, and issues from the northwestern corner of it under the name of Semliki.[1] The Semliki flows round the western base of the great Ruwenzori range of mountains, and enters Lake Albert Nyanza, at the north end of which it joins the Victoria Nile. The united streams, called by the Arabs the Mountain Nile, flow northward until about 9° N. latitude, where the Mountain Nile is joined by the Bahr-al-Ghazal. The Nile is then known as the Bahr-al-Abiad, or White Nile. The Sobat is an important stream draining the southwestern highlands of Ethiopia. Its southernmost sources rise not far from the isolated Lake Rudolf. Reënforced by affluents, the White Nile sends a great volume of water northward to Khartum, where it is joined by the Blue Nile. The Blue Nile has its source to the southwest of Lake Tsana, in the heart of

[1] This, like not a few geographical terms in Africa, cannot be traced clearly to any native word. It was the name applied by Stanley to this section of the Albertine Nile.

Abyssinia. This considerable sheet of water is supposed to fill a vast crater of an extinct volcano. In 18° N. latitude the Nile receives its last tributary before reaching the sea: this is the Atbara, or Black Nile, which drains the northern slopes of the Abyssinian mountains. After its junction with the Atbara the Nile flows through the Nubian Desert. At one time in its history it is possible that the Nile did not reach the Mediterranean directly, but flowed into the inland sea of the Libyan Desert, where sometimes the Mediterranean came up to meet it. At the present day the Nile has sufficiently deepened its bed to be secure from the temptation of lavishing its stream on the sands of Libya. It flows on steadily to the Mediterranean, and near the thirty-first degree of north latitude branches out into a delta with two principal outlets, the Rosetta and Damietta mouths. Alexandria was founded by Alexander the Great near the westernmost extremity of the Nile Delta, and Port Said by De Lesseps at the headwaters of the Suez Canal on the easternmost branch. The main stream of the Nile has an approximate length of course of four thousand miles.[1] With the exception of the Mississippi-Missouri it is probably the longest river in the world.

The head stream of the **Congo** may be considered to be the Chambezi, which rises on the

[1] The length of the Nile basin from south to north, from the source of the Kagera to the end of the delta in the Mediterranean, is 2490 miles.

Nyasa-Tanganyika Plateau in about 9° S. latitude. It flows southward into Lake BANGWEOLO, from which it issues under the name of Luapula. The Luapula in its southernmost bend reaches nearly to 13° S. latitude, then flows northward into and through Lake Mweru, and flows in a northwesterly direction till it is joined in about 6° 30′ S. latitude by the Lualaba. The united Luapula-Lualaba flows northward and westward as the main Congo, receiving the Lukuga affluent which drains Lake Tanganyika, and a great number of streams that flow through the forests of the Manyema country and the region west of the Nile-Congo water-parting. Lake TANGANYIKA, the largest lake of the Congo system, is about four hundred miles long from north to south, and averages forty miles broad. Its waters are slightly brackish. The most considerable affluent is the Malagarazi River, whose ultimate source (and consequently the most eastern portion of the Congo basin) is only about five hundred miles from the coast of the Indian Ocean opposite Zanzibar. The highlands that girdle the southern portion of the Congo have a heavy rainfall and give rise to a great many streams which feed the main Congo. The most notable of these on the east is the Lumani, which rises in about 9° S. latitude and flows northward nearly parallel with the main Congo till it joins that stream under the first degree north of the equator. After this junction the Congo receives the Aruwimi, which with its numerous afflu-

ents drains the highlands to the west of Lake Albert Nyanza. The affluents of the Aruwimi extend eastward till within one day's march of the west coast of Lake Albert. The most notable, however, of all the affluents of the Congo is the Ubangi-Welle. This great stream is formed by the junction of the Welle-Makua (which also rises close to Lake Albert) and the Mbomu, the sources of which are within a few miles of the principal affluents of the Bahr-al-Ghazal. After the junction of the Welle with the Mbomu the united stream (often called the Rua or Dua) flows west and south through the country of the Bangala till it joins the main Congo one degree south of the equator. The Lijuala and the Sanga rivers are also important affluents of the Congo which rise in the interior of the German Kamerun possession and flow due south into the main stream. The Chuapa joins the Congo just under the equator, and with the Lopori and Lulongo rivers drains all that region immediately south of the main northern bend of the Congo. South of this region is the very large Lake Leopold II; its overflow joins the huge Kasai River. The Kasai system as regards volume of water is probably more important than the Ubangi. Before the main Congo was discovered by Stanley, the Kasai was considered by Livingstone and the Portuguese to be the main stream. The Kasai itself rises nearly as far south as the twelfth degree of south latitude, and fringes the Zambezi watershed. In fact, it has been alleged that the lake

or swamp of Dilolo sends its waters alternately toward the Congo-Kasai and the Zambezi basins according to whether the prevailing wind blows north or south. The Kasai, however, receives enormous affluents from the east: the Lulua, the Luembe, and the Lubefu, which last two unite to form the Sankuru. The Sankuru and Kasai join again with the Kwango, which drains much of northern Angola, and enters the main Congo as the Kiva. After the confluence between the Congo and the Kwa-Kasai there is no further important addition to this mighty stream, which after broadening a little at Stanley Pool pierces the West Coast range of mountains in a series of cataracts and finally gets down to sea-level at Boma, joining the sea itself at Banana Point in an undivided, lakelike stream. The Congo bears an enormous volume of water — only less than that of the Amazon — into the Atlantic Ocean, and for many miles to the west and northwest of its exit the sea-water is fresh. In its present form it must be a relatively young river, since it has not had the time to build up a delta.

The **Niger** rises not far from the Atlantic Ocean, in highlands behind the colony of Sierra Leone. This mountainous region scarcely reaches an altitude greater than 4000 feet, but it is subjected to a very heavy rainfall. The same region also gives rise to the Senegal and Gambia rivers. The Niger in its upper waters is generally known as the Joliba. Its principal source seems to be a little lake at

the base of Mount Sangara. It receives a good many tributary streams from the region north of Liberia, most of which unite to form the Bole; this unites with the main Niger in Lake Debo. To the north, west, and east of Lake Debo are many lagoons and lakelets which seem to be vestiges of a considerable inland sea. From Timbuktu eastward and southward the Niger flows through an arid region until it has crossed the twelfth degree of north latitude. About 11° N. latitude it is joined by the Sokoto River, and then continues its course down the Busa Rapids until at Rabba it becomes navigable for a few months in the year the whole way to the sea. Not far from its delta and outlets it unites with its most important affluent, the BENUE, a little to the south of 8° N. latitude. The Benue rises in the heart of Central Africa. Its course is at first northerly, but it soon turns to the west, and its direction is therefore the exact opposite to that of the Niger. Before this western turn the Benue receives a contribution of water from the marshy Lake Tuburi, and this again feeds or is fed by western affluents of the Shari, the river which flows into Lake Chad. It is actually possible during the height of the rainy season to pass in a boat from the Shari River which feeds Lake Chad to the Benue River, which is the principal affluent of the Niger. After the Niger-Benue junction the main stream flows due south and then begins to send off branches seaward until at last the Niger has created the

biggest delta of any African river, a delta which to all intents and purposes extends from the Benin River on the boundaries of Lagos to the estuary of the Cross River near the German frontier of the Kamerun. The principal mouth of the Niger enters the sea at Akasa.

The main stream of the **Zambezi** rises in about 11° S. latitude, in the Lovali country, flows in a southwesterly direction till it receives a contribution from the Dilolo Swamp, and then under the name of Liambai takes a southern bend till it joins the Kabompo, and thence flows southward until joined by the Kwando. The Kwando River and its tributaries rise considerably to the west of the main Zambezi in Angola, not a very considerable distance from the Atlantic. The lower part of the Kwando is broad and very marshy. It would seem as though it occasionally communicated with the overflow of the Kubango, which rises in the western part of Benguela Province, flows as a considerable stream southward and eastward, and broadens out into many marshes, which may at certain seasons of the year connect with the Kwando and thus with the Zambezi; the waters of the Kubango lose themselves in a number of lakes and lagoons, of which the celebrated Lake Ngami is one. Lake NGAMI, which lies at the altitude of nearly 3000 feet above sea-level, has a renown wholly disproportionate to its small area. It was once much larger, however, and as it consisted of fresh water

was of much importance in the eyes of Bantu-speaking natives of South Central Africa, who conveyed hints of its existence to Livingstone when he was a missionary in Bechuanaland. In its junction with the Kwando the Zambezi exhibits its most interesting feature, the celebrated Victoria Falls. Its broad bed of a mile across is suddenly riven by a deep crack, into which the waters plunge with a smoke arising from their spray which ascends thousands of feet into the air. At the bottom of this crack, the river flowing with terrific force zigzags through an extremely narrow channel in the depths of a great chasm. It then broadens out once more and flows steadily in an easterly direction. At Wanki's the Zambezi reaches what is nearly its most southern point, about 18° S. latitude. It then turns north and enters a region of cataracts, which considerably interrupt its navigability until the town of Tete is reached. A little to the north of the sixteenth degree of south latitude the Zambezi receives the important affluent of the Luenge-Kafukwe River, which, rising on the Congo-Zambezi water-parting, bends to the west in an exaggerated imitation of the main Zambezi. To the north and west of Tete are the celebrated Kebrabasa Rapids, which completely stop the navigation of the Zambezi from the sea westward. The Portuguese town of Tete is really at the head of navigation from the East Coast. Thence the Zambezi flows nearly due south-east, and about a hundred miles from its

mouth receives the important contribution of the SHIRE River, which drains Lake Nyasa. Lake NYASA is about three hundred and sixty miles long and averages thirty miles broad. The waters of Lake Nyasa are absolutely fresh, and so far as it has been yet explored no traces of marine organisms are found. The Shire bends to the west and partially encloses the Shire Highlands. In its lower course the Shire forms a delta with the Zambezi, and the united streams enter the Indian Ocean by several mouths just to the north of the nineteenth degree of south latitude. The most important access to the Zambezi is at the Chinde mouth on the northern side of the delta.

Coming now to rivers of secondary rank, and beginning on the west, we have the SENEGAL River and the GAMBIA, which drain the westernmost projection of tropical Africa; the VOLTA, which with its affluents flows nearly due north and south from the Niger watershed to the Gulf of Guinea; the OGOWE, which drains the greater part of the French Congo coast; the KWANZA and KUNENE of Portuguese Angola; the ORANGE, which with its affluent the VAAL is the principal stream of South Africa, and carries the waters of the South African Alps to the Atlantic Ocean; the LIMPOPO, the other big river of South Africa, flows into the Indian Ocean; the ROVUMA-LUJENDA is the boundary between German and Portuguese East Africa; the TANA flows from slopes of the snowy volcano, Kenia, through British East

Africa; the JUBA, extending from the highlands of Southern Ethiopia to the Indian Ocean just under the equator; the SHEBEILI of Southern Somaliland; and lastly, the important SHARI River, with its many affluents, which drains the heart of Central Africa, west of the Nile watershed, into Lake Chad. Lake CHAD is a shrinking inland sea of fresh water.

The principal mountains, mountain ranges, and uplands which are of importance to the student of Africa are the following: the ATLAS range, which extends from the seacoast of Southwest Morocco through Algeria to the northern coast of Tunis. The Atlas Mountains reach their greatest altitude in Morocco, two peaks rising to nearly 15,000 feet and being covered with perpetual snow. Algeria is very mountainous, yet it is doubtful whether it has altitudes exceeding 7000 feet; and in Tunis, though there are not a few mountains of striking and picturesque appearance, the greatest height does not much exceed 5000 feet. The coast range of Barka in Tripoli rises over 2000 feet. Some peaks of the TUMMO-TIBESTI range in the Sahara Desert probably exceed 8000 feet. The NUBIAN Alps exceed 6000 feet at one or two points close to the Red Sea coast. These highlands of eastern Nubia completely cut off the Nile basin from the Red Sea.

Abyssinia is an African Switzerland on a large scale. The highest peaks with more or less permanent snow on their summits are 15,000 and 16,000 feet above the sea. In Darfur there is a

range rising to 6000 feet, and in the Nyam-Nyam country between the Nile and the Congo systems, to 5000 feet. The highlands of Abyssinia pass without any considerable lowering of altitude into British East Africa. Here there are considerable areas over 6000 feet high, rolling plateaus thoroughly suited in their healthfulness to a European population.[1] Mount ELGON, an enormous extinct volcano, is on the western flank of these highlands; Mount KENIA, another extinct volcano crowned with snow and glaciers, is the eastern outpost. Mounts KILIMANJARO and MERU are somewhat detached to the south of the British East African highlands. Kilimanjaro, 19,600 feet, has long been reputed the highest mountain on the African continent, but its position as chief is now disputed in favor of Ruwenzori. Mount Meru is a peak of magnificent and picturesque aspect, rising almost like a pyramid from the plain to a height of 16,000 feet. Kilimanjaro has a considerable snow-cap and glaciers on its lofty dome; Meru is not thought to possess permanently-lying snow on its apex. The most magnificent object in African mountains is the RUWENZORI range, probably the culmination of the continent's altitude. The present writer has ascended this range at one point to an altitude of a little under 15,000 feet, and he computed the heights above him at another 6000 feet. The glaciation is considerable, and

[1] Remarkable amongst these elevated regions to the north-east of the Victoria Nyanza is the NANDI Plateau.

there are at least five snow-covered peaks in this range of thirty miles in length. To the south of Ruwenzori is the ANKOLE Plateau, and beyond that the lofty *active* volcanoes of KIRUNGA and MFUMBIRO. These probably attain over 14,000 feet at one or two points.

In East Central Africa the plateaus of British territory are continued down through the German to the head of Lake Nyasa, where they join the LIVINGSTONE Mountains, with an altitude in one place of nearly 10,000 feet. Between Lakes Nyasa and Tanganyika there is a lofty plateau, but in all the region between this plateau and the Atlantic there is no recorded height of more than 6000 feet. A mountainous region northwest of Lake Nyasa is prolonged on both sides the lake until it culminates in the SHIRE Highlands, where Mount MLANJE has an altitude of 9670 feet. Mozambique mountains reach 8000 feet in places. Rhodesia mountains reach 6000 to 7000 feet. MAUCH Mountain is nearly 9000 feet above sea-level. This range of the Transvaal is prolonged until it forms the celebrated DRAKENSBERG, which in Basutoland and on the frontiers of the Orange River Colony has peaks of nearly 12,000 feet. The southern part of Cape Colony is very mountainous, the ranges, not above 7000 feet, to a great extent running parallel one with the other and with the coast. German South West Africa at its highest point, OMBOTOZU Mountains, reaches 8200 feet.

Peaks 4000 to 5000 feet are found along the SIERRA CRISTAL in the interior of the Gaboon country. These highlands continue with a few breaks into the Kamerun colony, where there are mountains scarcely below 10,000 feet, besides the extinct volcano of KAMERUN, with two peaks reaching to a height of about 13,000 feet. SANTA ISABEL, on the island of Fernando Po, is a little under 10,000 feet. The mountainous Kamerun country extends northward round the sources of the Benue, and Central Nigeria, between the Niger and the Benue, is rather mountainous. The West Coast of Africa is flanked by a moderately mountainous interior, which lies fairly parallel with the coast-line. North of the FUTA JALON highlands, which give rise to the Niger and the Senegal, there is no land of any remarkable altitude in West Africa until the outlying spurs of the Atlas are reached.

Madagascar has an almost continuous range running like a spine from the northernmost promontory to the southwestern corner of the island. The elevated plateau, to the south of the capital Antananarivo, attains a height of 8000 to 9000 feet.

Half the surface of Africa is uninviting in appearance and poorly inhabited on account of insufficient rain supply. These steppes, deserts, plains, and sterile mountains are either entirely devoid of vegetation and covered with shifting sands or they support a scrub of thorn bushes and coarse grass. In violent contrast to this

paucity of vegetation are the dense FORESTS of the Congo basin, of Southern Nigeria, the Kamerun, Liberia, and Portuguese Guinea. The forests of the Congo stretch across with a few breaks into the Uganda Protectorate along the west and north shores of the Victoria Nyanza. Patches of very dense forest with conifers cover the highlands east of the Victoria Nyanza. Similar forests exist on the mountains and tablelands of British East Africa and Abyssinia where they have not been destroyed by human agency. A few patches of rich tropical forest are also met with to the south of Kilimanjaro, on the Tanganyika Plateau, in parts of the Shire Highlands, and on the Lower Zambezi. There is a little woodland of modified luxuriance in the extreme south of Cape Colony. In Angola, at the headwaters of the Zambezi, on the Gold and Ivory Coasts, there are also restricted areas of forest. In East Africa and in the Niger regions dense forest may be within a few days' journey of a barren steppe; as a rule, however, the transition between forest lands and arid countries is a parklike territory of beautiful aspect which has been constantly noticed by all European travellers in West, East, and Central Africa. This savanna consists of grassy, undulating plains with fine, scattered clumps of shady trees. It is this land which is chiefly associated with agriculture and cultivation, while the harsher steppes produce grazing for pastoral people with their flocks of camels, asses, sheep, and goats.

The RAINFALL in some parts of West Africa is one hundred and thirty inches per annum. In some districts of the Sahara there is no appreciable rainfall at all. But outside the actual deserts and the exceptionally well-watered forest regions the rainfall of habitable Africa ranges between twenty and sixty inches per annum. This supply is not well distributed throughout the year. Most parts of Africa are subject to fixed seasons of wet and dry weather. Nearly all the year's supply of rain may fall within four consecutive months, leaving the balance of the year subject to distressing drought. In the few parts of Africa which are inhabited by civilized or semi-civilized people this irregularity is met by irrigation during the dry season.

In vegetation and fauna Africa may be divided pretty sharply into two regions, the Mediterranean and the African. Roughly speaking, the typically African region would include all Africa south of the central Sahara, while all to the north of that line would have the fauna and flora of Mediterranean regions, Southern Europe, and Western Asia. The typical African FLORA, again, may be divided into two sections: that which has attained a very specialized type in Cape Colony and the highest, most notable development in West African forests. Special African FAUNA can be connected with Southern Asia and the Malay Archipelago, but in North Africa there are still actually living two or three beasts and birds of

specially African characteristics. Madagascar as regards fauna and flora stands somewhat apart from the continent. The remarkable feature of Malagasy fauna is that it seems to represent beasts and reptiles which inhabited Africa in the first part of the Tertiary epoch. Madagascar actually possesses, both fossil and living, a few South American types! And the explanation of this problem is that as there was once continuous land communication between Brazil, West Africa, and Madagascar, these types have died out in the intervening African continent and have survived in Madagascar and South America.

To a great extent the modern fauna of tropical Africa — the great apes, the great carnivores, the elephant, rhinoceros, hippopotamus, buffalo, antelope, and giraffe — was the fauna of Southern Europe, Western Asia, and Northern India during the Pliocene period. There are creatures still living in Liberia which were alive in France during the Miocene period, as attested by their fossil remains. So that a visit to Liberia, for example, — only ten days from the south coast of England, — is like a journey on Mr. Wells's Time Machine backward into time, to the forests, beasts, birds, and reptiles of the Miocene period in Europe.

THE HUMAN RACES IN AFRICA

Mankind is probably a little less ancient as an inhabitant of Africa than he is of Europe, Asia, or even America. No doubt North Africa,

as a part of the Mediterranean region, was inhabited by man at a very early date, and also the Lower Nile valley. But some obstacle, such as a series of lakes lingering in the Sahara, or mighty equatorial forests like those in the Congo region, appears to have a little delayed the penetration of the southern two-thirds of Africa by the human race. Apparently the earliest type of humanity that entered Africa from the northeast was the NEGRO, very likely the Negro in some rather dwarfish type, similar to the Congo pygmy and the Bushman. This race penetrated down the east side of Africa to its southernmost extremity at a very remote period. It used the rudest of stone implements, like those employed by the Negro Tasmanians. Somewhere in the central Nile basin appears to have been first developed the big black Negro type which spread due west through Nigeria to the Atlantic, and at a much slower rate into the Congo forests and down the centre of Africa. The black Negro such as we see him to-day in Zululand and West Africa was never an indigenous inhabitant of Mauritania or Lower Egypt. Negroes of the black and pygmy yellow type occupied Nubia, Abyssinia, and Somaliland at a remote period. They were, so far as we know, the exclusive human inhabitants of the whole of Africa south of the Sahara Desert down to four hundred years ago; with the exception of the few Arab and Persian colonists who had settled along the East Coast and penetrated into Rhodesia and the Zambezi

valley in search of gold, and also excepting those Galla herdsmen and aristocrats who had at some undetermined date invaded equatorial Africa from the direction of Gallaland and the Egyptian Sudan, bringing with them the first elements of Caucasian civilization to the black man.

Madagascar has had a different history. The problem of its peopling by the Negro and Mongolian races has not yet been satisfactorily solved. When first discovered by Europeans it was found populated throughout its eastern and southern portions by tribes closely allied in racial type and language to Malays and Polynesians. On the west and north sides of the island there was an intermixture with the Negro, though all the languages spoken in Madagascar were merely dialects of the one form of Malay speech. It is reasonable to imagine that this obvious and abundant Negro intermixture is due to an early slave-trade, probably created by Arabian and Phœnician traders and explorers, who, perhaps three thousand years ago, were forming settlements on the East Coast of Africa and penetrating inland in search of gold. At the time when Zimbabwe was built (which might have been about 1000 B.C.) the natives of Southwest Arabia who raised that and similar stone buildings in Rhodesia appear to have been in contact with only Hottentots or Bushmen among indigenous natives, and not to have encountered at that time the big black Bantu Negroes that soon afterward mastered

these lands, and who have obviously provided the Negro element met with in the western population of Madagascar.

From a period so remote that it is useless to attempt to measure it in time, Africa north of the Sahara seems to have been the domain of the white man. The Hamites, who seem to have long resided in Arabia and there to have further absorbed some Negro or Negroid element, were the first type of Caucasian man to invade Negroland, which they did at a remote period either by way of the Sinaitic Isthmus or across the lower end of the Red Sea, which at that period may have been landlocked. They were the chief ancestors of the ancient Egyptians. But the more typical Caucasians — the Iberian, the brunette, dark-haired white man of light skin and handsome features — encircled the Mediterranean, coming from Asia, and peopled abundantly Mauritania and Tripoli, constantly invading Egypt as the Libyans of the west. This Iberian type, descending into the Sahara Desert from the Atlas Mountains, mingled possibly with the Negro population still lingering in the desiccated Sahara, and became the Tawareqs, the Berber nomads of to-day, *the* people of the Sahara Desert. The Negroes were strongly represented in that ridge of the Tibesti Mountains which divides the Sahara, and their union in varying degrees with the Berber invaders produced the Tibbus of to-day, a black-skinned people with somewhat Caucasian features. The Hausa language,

which dominates so much of Nigeria, is also a compromise. In grammar, and to a slight extent in vocabulary, it is allied to the Libyan-Hamite group of tongues, which is fundamentally akin to the ancient Egyptian and the Semitic languages; yet Hausa at the present day is spoken entirely by Negroes. Just as the Hamitic type of Caucasian penetrated Eastern Negroland, so the Libyan crossing the Sahara infiltrated the Negro countries of the Niger, of Senegambia, and of Lake Chad. From all these invasions of the Caucasian a number of mixed types arose, such as the Wolofs, Mandingos, and Fulahs of West Africa, the Tibbus and Nubians of North Central Africa, the Hima, Masai, Turkana, and Nandi of Eastern Equatorial Africa.

When these pioneers of the Caucasian arrived in Negro Africa thousands of years ago, they must have found the original Negroes (either tall and black or diminutive and yellow-skinned) leading a life so brutish as to have been scarcely human. We can safely deduce from all we know that the original Negro possessed no domestic animals but a pariah dog; he had no agriculture, but was a nomad ranging the forests in search of food. He lived on the flesh of beasts or birds which he was able to entrap or slay by simple means, and he devoured mushrooms, roots, leaves, fruits, and weeds of the forests and the fertile plains. The first Negroes in Africa probably used stone implements and weapons similar to

those of Paleolithic man in Europe. Concurrent with these was the use of wood. They possessed the bow and used sharp-pointed arrows of wood or reed. They also employed throwing clubs, and were sufficiently intelligent to make pitfalls and snares. The bowstring was probably made from the mid-rib of certain palm fronds before twisted string was invented, or vegetable fibre. The only musical instrument was a hollow log, the parent of the drum. They went absolutely naked, but may have shielded themselves from cold by the skins of wild beasts. One reason why the Negro has so lagged behind the rest of humanity was the relative abundance which he found in Africa as compared to most parts of Asia and Europe. He was in a continent which had no absolute winter, no period of months during which nature produced nothing in the way of vegetable food. The relative abundance of vegetation — at any rate thousands of years ago in Africa — supported an enormous fauna of beasts and birds, many of which were relatively defenceless against the attacks of the most witless human beings. No doubt also a considerable item in the diet of the first Negroes of Africa were such insects as termites ("white ants") and beetle grubs. Until the Caucasian arrived the negro worked no metal of any kind, and remained so heedless as to gold that in many Negro languages at the present day, though there is alluvial gold in the country, the word for gold is a foreign

vocable, introduced generally from some European or Semitic language.

It is truly remarkable when one thinks about it that, whereas the Aryan and the Mongol domesticated the dog, horse, reindeer, yak, sheep, camel, llama, cormorant, and falcon; the Iberian and Hamite, the goat, ox, horse, camel, ass, cat, goose, and duck; and the Dravidian, the buffalo, elephant, cheetah, fowl, and peacock,—the Negro unaided by the Caucasian has domesticated nothing, cultivated nothing from out of the wild stocks of his own country.

THE HISTORIC PERIOD

Passing from prehistoric to historic times, we find — say, five thousand years ago — Mauritania, Tripoli, and Egypt occupied by people of Caucasic race, belonging to the dark-haired variety of the white man. From the coast of the Atlantic Ocean north of the Senegal to the coast of the Red Sea were hybrid races — dark in color, with more or less Caucasian features — which had arisen from the first minglings of the white man with the black. On the eastern side of Africa, the domain of this mixed race, which we might call Ethiopian, extended across Abyssinia into the horn of Somaliland. Otherwise, from the mouth of the Senegal on the west, following pretty closely the latitude of 18° N. right across Africa, the Negro's country was almost entirely closed to intercourse with the Caucasian, except a certain infiltration of Egyptian

influence up the Nile valley and across through Darfur and Lake Chad.

South of this line five thousand years ago black had no knowledge of white, but dwelt in a condition of brutishness. Then Egyptian traders taught commerce to their wild brethren of Somaliland and of the Galla countries, and merchants from these lands began to trade with the Negro of the Victoria Nyanza. By degrees the present Uganda Protectorate was infiltrated by peaceful missionaries of civilization of Galla race, who seemed to the ugly black Negroes almost godlike with their control over the cattle that they brought with them, their knowledge of metals, their musical instruments, and above all, their pale skins and refined, handsome features. They were given a name which was synonymous with "spirits," the ghosts of the departed, demigods; and they undoubtedly founded dynasties of kings and aristocratic castes which have lasted to the present day. This Hamitic influence penetrated also across the Sahara Desert from Mauritania, and brought the Negro what little civilization he possessed at the time of his rediscovery by the Portuguese five hundred years ago.

In Mesopotamia and Northern Arabia there had arisen a further development of the Hamitic or Iberian stock of brunette white man which we now know as the Semites. They eventually dominated the peninsula of Arabia. Semitic invasions of Egypt took place repeatedly from the direction of Sinai, and lower

down the Red Sea the Semites crossed over from Yemen and founded kingdoms in Abyssinia and Northern Somaliland, introducing and implanting their own Semitic speech which lingers to this day in Abyssinia and in Harar. Much farther down in the cycles of time, a little more than a thousand years before Christ, another Semitic people, the PHŒNICIANS, founded colonies in the northernmost projection of Africa, the modern Tunisia. The city of Carthage was founded about 820 B.C. Before this date and subsequently, the GREEKS from the Greek peninsula and islands, and possibly also the Sicilians, had been drifting over to the north coast of Africa, finally establishing themselves in definite colonies in the modern Barka (Cyrenaica). The Semitic Carthaginians gradually founded trading stations along the Mauritanian coast till they had passed the Straits of Gibraltar and descended the Atlantic shore of Morocco. Six hundred years before Christ the Phœnicians had also followed in the track of the SOUTH ARABIANS and established prosperous mining settlements in South East and South Central Africa. Hardy Phœnician navigators in the service of an Egyptian king are said to have accomplished the circumnavigation of Africa in three years about 500 B.C. Eighty years later (approximately) Hanno the Carthaginian visited the trading posts along the North African coast to the extremity of what is now Morocco, beyond which he passed with three exploring ships southward and west-

ward until he finished with the desert and its Libyan people and came to the land of the real blacks and a tropical fauna and flora at the mouth of the Senegal. He then continued his voyage until he reached apparently the confines of the modern state of Liberia. From somewhere in the Sherbro District of Sierra Leone he obtained chimpanzees, the skins of which he brought back to Carthage, giving them the name of "gorilla." In 525 B.C. Egypt had been conquered by the PERSIANS. Later on Persian colonists and traders established themselves on the East Coast of Africa south of Somaliland. But the Persian conquest of Egypt did not lead to that degree of penetration of tropical Africa which might have been anticipated, because their mad leader, CAMBYSES, lost his exploring army in the Nubian deserts. During the thousand years before the birth of Christ, natives of Southern Arabia were conducting great mining enterprises in Zambezia, and founded trading stations on nearly all the small islands and promontories of the East Coast of Africa. Sofala (near modern Beira), Mozambique, Zanzibar, Mombasa, Lamu, Kismayu, Guardafui, Berbera, Zeila, if they were properly searched by archæologists, would probably exhibit layers of foreign occupation going back to the first arrival of Arabs from Southwest Arabia three thousand years ago.

The MACEDONIAN GREEKS succeeded the Persians as foreign overlords of Egypt. Greek civilization had already penetrated the north

of Egypt, and the wonders of Egypt and inner Africa had been dimly portrayed by Greek geographers. The ROMANS succeeded the Semitic Carthaginians as the rulers of Mauritania, and nominally displaced and succeeded the Greek dynasty in Egypt; though European rule over Egypt, from the invasion of Alexander 300 years B.C. to the coming of the Arabs in 640 A.D., was practically Greek. The Romans very distinctly advanced the white man's knowledge of Negro Africa. They caused the Nile to be explored as far as its junction with the Bahr-al-Ghazal, or even farther; they invaded Fezzan, and penetrated with their military expeditions to the neighborhood of Lake Chad, taking note especially of the numbers of rhinoceroses which they found in that part of the Sudan. When North Africa was under Roman rule, a trade began to spring up between Mauritania and the Negro countries across the Sahara in the bend of the Niger. In this way Roman beads actually penetrated to Ashanti and the Guinea coast, just as Egyptian beads reached the countries of the Victoria Nyanza.

The last thousand years before the birth of Christ must have been a very important era in the history of Africa. Not only does this period comprise the first determined attempts of Arab, Phœnician, Persian, Greek, and Roman to penetrate Africa, but it probably witnessed a remarkable internal convulsion which has left an ineffaceable impression on the southern half of the continent. Several thousand years ago

there was formed somewhere in equatorial Africa a new language, a speech with a Negro vocabulary and phonology and a Hamitic grammar. This was the "BANTU" mother tongue, which arose possibly as the result of the commingling of Hamitic teachers and rulers and Negro pupils and serfs. This remarkable form of speech spread rapidly amongst the Negroes of Eastern Equatorial Africa, and, coinciding with some extraordinary race-impulse from within or without, caused these black Negroes suddenly to start on the invasion of Southern and Southwestern Africa. The Bantu hordes fought shy of the dense Congo Forest, so their first rush skirted that woodland and directed itself down the line of the Great Lakes toward the Zambezi. The Bantu spread over the East Coast of Africa, licking up and absorbing Hottentots and Bushmen. On the west they entered the Congo basin south of the Great Forest, and spread northwest across the Congo to Kamerun and the island of Fernando Po. In Southern Africa they peopled the greater part of Damaraland, Bechuanaland, the Orange Colony, the eastern part of Cape Colony, the Transvaal, and the rest of South East Africa. It was no doubt the impact of these Negro warriors (forerunners of the Zulu) which wiped out the Arab colonies of Zimbabwe and such mining centres; though the Arabs never wholly left the coast of South East Africa until they were expelled centuries afterward by the Portuguese.

Possibly during the same thousand years before Christ occurred the first peoplings of Madagascar. The fact that in prehistoric times the greater part of the island of Madagascar should have been colonized by races allied to the Malay and Polynesian, who crossed the Indian Ocean in frail praus (large canoes with mat sails), is so extraordinary that no writer of historical romance would like to have invented anything so improbable. Yet it is an undoubted fact. It is strange that whilst canoe-load after canoe-load of these Malay peoples was borne by the winds to the east coast of Madagascar, none of these colonists should have reached the not far distant coast of Mozambique or Zanzibar.

The next great change in the history of Africa was the invasion of Egypt by Mohammedan armies in 640 A.D. In the course of a few years the greater part of North Africa had been converted to Islam. Tribe after tribe of Arabs crossed the Red Sea, in the centuries that followed, and settled in Egypt, Nubia, North Central Africa, Tripoli, Tunis, Algeria, Morocco, and the Nigerian Sahara. Arabic became the dominant language of the northern half of Africa, whilst Islam was practically the exclusive religion over all the regions north of the tenth degree of north latitude, with the exception of the pagan Nile Negroes and the Christian Abyssinians. The Arabs introduced the camel as a means of transport across the desert. Prior to their day oxen seem to have

been employed for this purpose along certain routes. Arabs and Arabized Berbers revealed to an awakening Europe the existence of a fertile Negroland with great lakes and rivers to the south of the Sahara Desert.

The next great stage in African history is the coming of the PORTUGUESE. This wonderful little people in the western extremity of Europe first expelled the Moors from their own land and then followed them up across the sea into Morocco. Then Portuguese explorers took up the work which had been abandoned since the days of Hanno the Carthaginian. Between 1446 and 1506 — sixty years — the Portuguese had delineated the coast of Africa from the Senegal River to the Cape of Good Hope and from the Cape of Good Hope to Cape Guardafui, and had discovered the island of Madagascar. They named, for European geography, nearly every important point, cape, island, river, town, along the coasts of Africa. This little nation has left an ineffaceable impression on the history of the African continent.

The Portuguese were followed to a certain extent by the SPANIARDS, who picked up a few possessions on the West Coast of Africa, and attempted at different times during the fifteenth and sixteenth centuries to reconquer North Africa from Islam. Here they were balked by the rising power of the TURKS. The Turks had replaced the effete Arabs and Berbers as rulers from Egypt to the frontiers of Morocco. They also balked at a later date

attempts on the part of the French monarchy to replace the Portuguese as a dominating influence in Ethiopia.

But the great rivals of the Portuguese in the seventeenth century were the DUTCH, who in Africa as in South America took advantage of the temporary absorption by Spain of the Portuguese kingdom to wrest colonies from the Portuguese. The Dutch established themselves on the Gold Coast, colonized the Cape of Good Hope, and took away from the Portuguese the island of St. Helena in the Atlantic and Mauritius in the Indian Ocean.

The BRITISH, also, partly as allies and partly rivals, followed the Portuguese to West Africa, and at the beginning of the seventeenth century established themselves on the Gambia and on the Gold Coast. They also received from the Portuguese the town of Tangier in Morocco, but after some twenty years of occupation they abandoned this possession as worthless, owing to the constant hostility of the Moors. Soon afterward they took Gibraltar instead for a foothold in the Straits of that name.

During the seventeenth century the FRENCH were equally active in Africa. They took up positions on the mouth of the Senegal and on the coast south of Cape Blanco. They took over Mauritius from the Dutch and colonized the island of Réunion or Bourbon (as it was first called). They also began to nibble at Madagascar, and in the eighteenth century contemplated replacing the Dutch at the Cape

of Good Hope, because after the Edict of Nantes a good many Huguenots sailed for South Africa and played a somewhat prominent part in the development of civilization there, as they did in England. In the reign of Louis XIV France attempted to enter into relations with Abyssinia, and conceived the idea of an establishment in Egypt. Her merchants also, like those of Italian states, occasionally held capes or islands off the north Tunisian coast, such as Tabarca.

The development of the SLAVE TRADE during the seventeenth century also brought North Germans, Danes, and Swedes to the West Coast of Africa, and Danish forts persisted on the Gold Coast till the early part of the nineteenth century. In the eighteenth century there was a revival of Arab power on the East Coast which resulted in partial expulsion of the Portuguese from their possessions north of the Rovuma River. During the latter part of this century, however, a distinct attempt was made by the Portuguese to make a scientific examination of the geography of Angola and the interior of East Africa behind Mozambique. With this was coupled the intention of uniting their possessions across the breadth of South Central Africa. This wish was intensified by British attempts (eventually successful) to forestall the French at the Cape of Good Hope and seize that colony from the weak hold of the Dutch. When the British actually landed at Cape Town in 1795, Dr. Lacerda, the great

Portuguese explorer, who was then preparing for his explorations of the Zambezi, predicted the result with absolute accuracy; namely, that a British dominion would eventually stretch northward from the Cape across the Zambezi to those great Central African lakes of which Lacerda had begun to have a glimmering knowledge.

The most sensational event, however, at the close of the eighteenth century was the descent of NAPOLEON BONAPARTE on Egypt, one of the most romantic episodes of history. This was the most hopeful incident in Egyptian history since the similar invasion of Alexander the Great in 320 B.C. It was the first attempt to rescue Egypt from the sloth and barbarism into which she had fallen under Turkish dominion. The jealousy of England led to the expulsion of the French from Egypt, and by a series of incidents, one inevitably following the other, to the eventual British occupation of that country in 1882. But even so France played a great part in the regeneration of Egypt, a part which culminated in that splendid gift to the world of the Suez Canal.

The BRITISH occupation of the Cape was legitimized in 1806, and the small Dutch colony soon extended till it carried the white man's rule over Natal, the Transvaal, the Orange River Colony, Zululand, and eventually Bechuanaland, Rhodesia, British Central Africa, and Barotsiland. The British also took possession at the beginning of the nineteenth century of

Mauritius, and began to exert exclusive influence over the Zanzibar Sultanate, and the eventual dominion of British East Africa was forestalled in 1811 by the hoisting of the British flag at Mombasa. A great British navigator (Captain Owen) did for the coasts of Africa what Captain Cook accomplished for Australia and Polynesia. Captain Owen's surveys during the first twenty years of the nineteenth century completed and supplemented the work of the Portuguese navigators three hundred years before. Captain Owen laid down with fair accuracy for the first time the coast conformation of the African continent. His services to African geography were supremely great, and have never received adequate acknowledgment.

French ambition, balked in Egypt, turned itself to that part of North Africa nearest the shores of France. The Turkish pirates who took possession of ALGERIA, Tunis, and Tripoli in the sixteenth century left a tradition of piracy behind them, and for more than three hundred years their pirate ships ravaged the Mediterranean and Atlantic coasts of Africa, even pillaging the shores of Ireland and Western France. These bold rovers, who were often renegade Italians, Spaniards, Maltese, or Greeks, taught the world much that was new in the direction of warships and efficient sailing vessels. Their audacity was repeatedly but ineffectually chastised by Britain. It might have still continued, thanks to the jealousy

amongst the European powers, had not the waning monarchy of France resolved upon African adventure to lessen the tension in French home politics. A French descent on Algiers took place in 1830, and its capture in that year from the Turkish Dey led by degrees to the vast North African empire which France possesses at the present time, and which stretches uninterruptedly from Algeria, Tunis, and Morocco southward, to Senegal, Guinea, the Ivory Coast, Dahomey, the Upper Niger, Lake Chad, Baghirmi, Wadai, the Ubangi River, the Lower Congo, and Gaboon. Here is a territory magnificent in resources with which France may well be content as a sphere for her future enterprise.

British possessions on the West Coast of Africa slowly grew until they laid the foundations of the present British colonies in that direction — the Gambia River, the Colony and Protectorate of Sierra Leone, the Gold Coast, Lagos, the Niger Delta, and Northern Nigeria. The British dominion still includes a third of the shore of Lake Chad.

The close of the nineteenth century witnessed the tumultuous descent of Europe upon Africa. First began the rivalry of France and Britain for the Niger; then GERMANY made a sudden appearance on the scene. She took possession of what is now called German South West Africa, the land of the Ova-herero and the northern Hottentots. Germany from the sixties onward had her eyes on Zanzibar and a

possible East African empire. A German — Von der Decken — had explored the snow mountains of Kilimanjaro, which had been discovered originally by two German missionaries of the English Church Missionary Society. In 1885 a German protectorate over a portion of inner East Africa was declared, and this grew into the enormous territory which Germany now owns between the Victoria Nyanza and Kilimanjaro on the north, Tanganyika on the west, the Indian Ocean on the east, and Lake Nyasa and the Rovuma River on the south. Soon afterward Kamerun and Togoland were seized.

GREAT BRITAIN had occupied Egypt in 1882, and this occupation finally resulted in the huge Anglo-Egyptian dominion over the Nile valley from the main sources of that river to its delta, while simultaneously a protectorate was established over the islands of Zanzibar and the Mombasa coast. This by degrees was extended until it included Uganda and the regions north of the Victoria Nyanza and south of Abyssinia, while Somaliland was divided between France, Britain, and Italy. ITALY revived real or pretended claims on the southwest coast of the Red Sea, and by degrees created the present Italian colony of Eritrea. This was to have included an Italian protectorate over Abyssinia, but once again Abyssinia showed herself able to repel European control as she had done in earlier centuries.

PORTUGAL between 1880 and 1895 greatly extended her control over considerable terri-

tories in Africa. BELGIUM, not as a nation, but through its sovereign, created the misnamed Congo Free State. When Cameron and Stanley returned from their explorations of the Congo basin, no one could have imagined that this magnificent possession would become a colonial appanage of Belgium. This international state has not been a successful exponent of the true principles of European civilization — or the principles which should animate that culture. Yet good work has been done on the Congo by Belgians, and perhaps the fairest solution of the difficulty would be to ask Belgium to accept henceforth the responsibility of maintaining law and order over that portion of the Congo basin which is now known as the Congo Free State.

SPAIN, crippled by her anxieties and troubles in America, claimed but a small share of the African continent. She has already fortified posts on the north coast of Morocco which may be united into a small strip of continuous territory in that direction. She has also secured a protectorate over the coast region south of Morocco and north of French Senegal. Further, she possesses the island of Fernando Po in the Gulf of Guinea and the compact but rich little territory of the River Muni on the Lower Guinea coast; also the small island of Anno Bom farther out in the Gulf of Guinea.

At the present day the POPULATIONS OF

AFRICA are divided into the following races, tribes, and nationalities: —

BERBER AFRICA. — Barka, the oases of the Libyan Desert, and the rest of the Sahara except the highlands of Tibesti, Tripoli and Fezzan, Tunis, Algeria, and Morocco are inhabited in the main by people of Caucasian race. These Berbers are nearly always of notably handsome physical type. The color of their skins varies from almost European pink and white to a deep brown. Scattered amongst these Berber peoples are a few nomad Arab tribes and the descendants, in Central and Northern Tunis and Western Algeria, of Arab settlers of the seventh and eleventh centuries. There are also a few hundred thousand people of Arab descent in the central and southern parts of Morocco and along the coast region of Tripoli and the eastern part of Barka. The Arabs also are the dominant population of the thinly peopled regions between the east coast of Lake Chad, the north of Darfur, and the Nubian Desert. About four hundred thousand European colonists inhabit the coast regions of Tunis, Algeria, and Northwestern Morocco. These are for the most part the result of European immigration during the last half of the nineteenth century; but some can actually trace their descent from the times of the Roman and Byzantine emperors, and others from European slaves captured by the pirates since the fifteenth century.

HAMITE AFRICA. — In Egypt the bulk of the population is a mixture of Arab and ancient

Egyptian (Hamite). As throughout Berber Africa, the language in general use is a dialect of modern Arabic, but the ancient Egyptian language still survives in the modern Coptic, and Berber dialects are spoken in the western oases of Egypt, while one form or other of Berber speech is the home language of Southern Tripoli, Southern Tunis, Northern and Central Algeria, Northern and Western Morocco, and nearly the whole of the Sahara. In Nubia and the northern part of the Egyptian Sudan the population is partly Arab and partly Nubian. "Nubian" is a vague term which may be taken to include peoples of both Nubian and Hamitic speech, Hamites dwelling to the east and Nubians to the west of the Nile. It indicates a dark, nearly black race, with fuzzy hair, a race resulting from an intermixture, ancient and modern, of the Hamite, the Semite, and the Negro. This race represents the people of Kordofan, the northwestern borderland of Abyssinia, and the Italian coast of Eritrea. Abyssinia is peopled in the main by races of Hamitic stock akin in origin alike to the Somali, the Galla, and the Egyptian, and speaking languages distantly related to that speech and to the Berber tongues.[1] The ruling caste in Abyssinia is of Semitic origin, and speaks languages closely akin to the Semitic tongues of Arabia. The Somali and

[1] The Nubian languages on the west of the Nile, in Kordofan, belong apparently to a Negro group with no known affinities, though one of them is said to offer a distinct resemblance to the Bantu languages.

Galla people are practically one in physical characteristics and language, but Somali may be taken to indicate that section of the race which has become Mohammedan and inhabits the eastern horn of Africa, while Galla is the term applied by Abyssinians to the pagan Somalis. The Galla inhabit most of the country to the west of the River Juba, east of the River Tana and Lake Rudolf, and south of Harar and the Blue Nile. The Hamites furnished anciently the ruling caste of the western part of the Uganda Protectorate, where they still subsist as the Bahima. The central portion of the Nile valley, however, about two hundred miles south of Khartum, as far south as Lado, and away eastward to the shores of Lake Rudolf, Mount Kenia, Kilimanjaro, and southeast of the Victoria Nyanza, is inhabited by the Nilotic Negroes, generally a tall, lanky, black people, affecting nudity and speaking languages that are interrelated, and which display faint signs of Galla influence in their vocabulary and construction.

NEGRO AFRICA. — West of Kordofan, and west of the Upper Nile below its junction with the Bahr-al-Ghazal (and across the Nile below Lado down to the Albert Nyanza), begins the domain of the West African Negro, the domain which stretches along the northern limits of the Congo watershed, across the northern part of Kamerun to the Niger Delta; also from Darfur in a more northerly direction across Lake Chad and Nigeria to the Upper Niger

and Senegambia. Throughout all this area, with the exception of the wandering Arabs, the Fulahs, and the Mandingos, Negro physiognomy is remarkably uniform, with high, prominent cheekbones and a retreating chin. They are generally a fleshy people, without the lankiness of the Nile Negro. The Tibbu people, of the Tibesti highlands, seem to be an intermixture of Hamite, Berber, and Negro. Their speech appears to be allied to the Negro tongues of Bornu and Wadai. In the northern and central parts of Nigeria the dominant language is the Hausa, a tongue obviously related to the Berber group on the one hand and the Negro languages on the other. The Fulahs, who have so long dominated West Central Africa from the interior of Senegambia to Lake Chad and the Benue, are in appearance like the Hamites, but their language exhibits absolutely no trace of Northern or Caucasian influence. The Fulah language, like many other Negro tongues in West Central Africa, appears to be related to the Negro elements in the Bantu. The Mandingos, who inhabit the interior of Guinea, Sierra Leone, Liberia, and the Ivory Coast, are also strongly impregnated with Caucasian intermixture, but their speech is emphatically Negro. The Wolofs of Senegal are an extremely handsome black people. In marked contrast to them are the Negro tribes south of the Gambia, in Portuguese and French Guinea and Southern Sierra Leone, who are of a low and degraded type. The

Negroes of the greater part of Liberia, including the celebrated Kru Coast, are of a finer and handsomer type than such degraded West Coast tribes as the Felups. So are the Ashanti and the various Gold Coast, Togoland, and Dahomey tribes. The degraded Negro type again reappears in the Niger Delta, although amongst the Ibo people of the Delta and the races of Old Calabar and Cross River we again seem to come to a foreign and refining influence in physique. On the Upper Cross River it is not rare to meet with types which might come from the Hamitic aristocracy of Uganda.

BANTU AFRICA. — In Kamerun we come to the familiar type of Bantu Negro which is the dominant race over the greater part of Central Africa, including the races on the north and west of the Victoria Nyanza and south of the main Congo River. Negroes speaking Bantu languages extend over all this region to the eastern part of Cape Colony and the northern parts of German South West Africa. The Nilotic Masai penetrate the northeastern part of Bantu Africa, and Hottentots and Bushmen still linger in the southwestern portions of the Bantu domain. In the southern extremity of Africa the black man has in the white man a powerful rival as an indigenous inhabitant. There are now more than one million settlers of European origin and speech in Africa south of the Zambezi. A considerable number of Portuguese — of pure blood and half-breed — are settled in Angola and on the coast of Por-

tuguese East Africa. There are about ten thousand Europeans in the Congo Free State. The British are making a decided settlement to the south of Lake Nyasa, and are dotted about other parts of British Central Africa, whilst Germans may be found as settlers, missionaries, traders, and officials in German East Africa. The islands of Zanzibar and Pemba are peopled by Arabs, Persians, Indians, Negroes, and Europeans.

MALAY AFRICA. — Madagascar has a population mainly of Malay descent with an important Negro intermixture, but also can show, together with the Comoro Islands, Arab half-breeds. A good many French people now inhabit parts of Madagascar as officials, traders, and colonists. Mauritius and Réunion are peopled by the descendants of French settlers, by French or British officials, by Negroes, mulattoes, and many thousand Indian settlers. Indians are also settled all along the East Coast of Africa from Somaliland to the boundaries of Cape Colony, and they with Chinese are beginning to number their thousands in the Transvaal. Asia intends to take a share in the settlement of East Africa.

It is possible that out of the eleven millions and a half square miles of the continent of Africa one million square miles may be attributed to the white man as a future home. Europeans may become indigenous to parts of North Africa, to equatorial East Africa, to the Shire Highlands, and as they are to Africa

south of the Zambezi. Asiatics — Indians, Chinese, or Malays — may obtain a share of the African coastlands where they are at present uninhabited or only thinly inhabited by black men. The northern third of Africa will fall to the occupation of those ancient hybrids between black and white — the Berber, the Hamite, and the Arab. But almost two-thirds of Africa will be the nearly exclusive domain of the Negro race ; and it is the special task of Christian Europe and America to educate these negroes till they may be able to govern themselves in a suitable state of civilization, and even to play an efficient part in the world's work in developing their own backward continent.

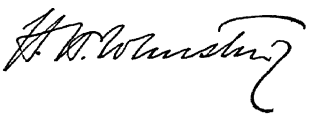

TABLE A[1]

IMPORTANT EVENTS IN HISTORY

Phœnicians colonize on coast of Tunis	about B.C.	1100
Carthage founded	about	820
Cambyses conquers Egypt		525
Hanno the Carthaginian explores the West African coast		520
Alexander the Great conquers Egypt		332
Roman protectorate over Egypt		168
Romans destroy Carthage and establish themselves in Tunis and Tripoli		146–45
Romans occupy Algeria (Numidia)		46
Romans make Egypt a province of Rome		30
Romans occupy Morocco (Mauritania)	A.D.	42
Vandals overrun the western part of North Africa		429
Mohammedan conquest of Egypt and Mediterranean Africa		640–681
Mohammedan Arabs found Kilwa (German East Africa)		960
Portuguese visit the Senegal River		1446
Portuguese make a settlement in Congo territory		1485–91
Portuguese commence settlements in East Africa		1505
Slave trade for supply of Spanish America established by charter of Charles V.		1517
Slaves taken to America by British, beginning in		1562
Holland occupies Elmina on Gold Coast		1637
France founds St. Louis, Senegal		1637
Holland seizes the Cape of Good Hope		1652
Great Britain founds a station on Gambia River		1662
British, Danes, Prussians, etc., build forts on the Gold Coast		1665–83
Spain occupies Fernando Po		1778
Great Britain occupies Sierra Leone		1787
Denmark prohibits slave trade		1792
Great Britain seizes Cape of Good Hope		1795–1805
Slave trade abolished by Great Britain, Holland, France, and Sweden		1807–19

[1] Tables A, B, and C are furnished by the Bureau of Missions.

Mehmed Ali of Egypt founds Khartum in the Sudan 1823
France seizes Algeria 1830–47
Slavery abolished in all British possessions . . 1834
Great Britain makes Natal a British Colony . . 1843
Great Britain organizes Gold Coast Colony . . 1843
Liberia recognized an Independent State . . 1847
Great Britain forms crown colony at Lagos . . 1863
Discovery of first diamond in Cape Colony . . 1867
Suez Canal opened 1869
Livingstone's death draws general attention to inland Africa as a mission field . . . 1873
Stanley lays foundation of Congo Independent State for King Leopold 1879
Great Britain occupies Egypt, and this leads to a general scramble for territory in Africa, France, Germany, Great Britain, Portugal, and Italy participating 1882–85
Death of General Gordon at Khartum . . . 1885
Transvaal gold fields discovered 1885
Germany and Great Britain agree as to East Africa, and France and Great Britain as to Sahara and Niger regions 1890
Great Britain establishes protectorate over Uganda 1894–95
British Central Africa (Nyasaland) cleared of Arab slave-dealers 1895
France annexes Madagascar 1894–96
Abyssinia defeats and drives out Italian army . 1896
Khartum captured by British forces and Sudan occupied 1898
Great Britain and France agree on boundaries in East Sahara and Niger 1898–99
War between Great Britain and Transvaal and Orange Free State 1899
Uganda Railway completed in British East Africa 1901
Cape to Cairo Railway completed to north of Zambezi at Victoria Falls 1904
German Southwest Africa desolated by rising of Hereros and Hottentots 1904

CHAPTER I

THE DARK CONTINENT

A HIDDEN CONTINENT

At the beginning of the nineteenth century the continent of Africa was almost unknown to Europe save on the fringes of it. The Mediterranean littoral had long been thought of rather as an appendage of Europe than a part of Africa. Feeble settlements of white men, the beginnings of a few colonies, dotted the West Coast, the East and South. Yet, notwithstanding that ships of various nations had for hundreds of years raced up and down its long shore-line, cautiously penetrating here and there a little way to the interior, the very shape of Africa was vaguely understood by men of education. In 1792 the Prime Minister of England said, "Africa is known only in its skirts." What was to be found in the vast interior? What mountains? What puzzling rivers? What men, arts, or morals? The great core of the land lay concealed, like a slave bound in his prison-house. Deadly walls of miasma at delta mouths shut it in. River cataracts staggered the explorer. A desert of sand, nine hundred miles wide, created a barrier between north and central

parts. On other continents in the progress of ages nations had evolved from inchoate tribes; states had been organized and international relations established. Nothing of the sort on this belated continent. Over incalculable areas its peoples lived unaroused, brutish lives. Africa was far and away from the "Parliament of Man, the Federation of the World."

AN ENSLAVED CONTINENT

From time immemorial Africans held one another in bondage. Injuries were committed on one side and reprisals of slave-catching followed. A chief could not cancel his debts, and the bodies of his subjects paid the ransom. From end to end of Africa domestic slavery prevailed, generally patriarchal in character. Astley's "Voyages"[1] records the testimony of agents of an early African Company, that West Coast masters took pride in their many house slaves who lived "so well and easy," and wore such clothing and ornaments that they could hardly be distinguished from their owners. Mungo Park said that a Mandingo master could not take the life of a domestic slave nor sell him to a stranger without a public trial (palaver). Masters sometimes ate out of the same bowl with their camel drivers, and reposed on the same bed in the heat of the day, and in all laborious occupations owner and slave worked together without distinction of

[1] Vol. III, p. 242.

superiority.[1] From the thirteenth century Arab traders had conducted an active slave traffic in Africa. Black slaves to work fields and recruit armies, women slaves for Mohammedan harems, and black eunuchs for palace guards were in requisition by wealthy Arabs, by pashas, sultans, and shahs in Egypt, Arabia, Turkey, Persia, India.

Europeans in slave traffic

Negroes themselves originated the slavery of one another; they learned many a dreadful embellishment of the traffic from the Arab; but when there was a white man from Europe down at the coast, to stimulate the black middleman and tempt the greed of chiefs, then the devil's own business began. Then were multiplied those scenes of blood which for generations transformed the heart of the beautiful, fertile continent into a very pit of hell. There was a monotonous succession of night raid, burning village, families torn apart, fettered slave gangs with slave stick on the neck, weary march, — the weak falling by the way and left to perish, — paths outlined by bleaching bones from the coast to far interior valleys where the white man himself was never seen. At the coast awaited the slave ship. The Atlantic of that day was not the modern highway of intelligent commerce, the link between nations, the summer sea of holiday tourists on floating palaces that dip their friendly flags to one another as they pass and repass. The ocean was a hiding-place of pirates and land criminals.

Slave ships

[1] Mungo Park, "Travels in the Interior Districts of Africa," p. 288.

For four hundred years Africans were deported across the Atlantic. There lingers yet among our older generation some knowledge of the horrors of the middle passage where women and children, and men shackled in pairs, were suffocatingly packed together as would not be permitted on a cattle train to-day. Their home-sickness, insanity, and the diseases developed are recalled. One-twelfth became an average loss by death in a single voyage between the West Coast and the West Indies. Among arguments urged by Wilberforce for abolition of the slave trade were the ruined health of British sailors from contact with contagious disease on slavers and "the barbarous effect of the trade upon those who prosecuted it."[1] Of "barbarous effect" there was ample illustration. One method employed by the captain of slavers was to order the black trader on shore to produce a given number of slaves by a date appointed. Meanwhile he must place his wives or others of his family as hostages (called pawns) with the captain, until the complement of slaves should be made up. The ship stood out in the offing and, as the hours waned on the last day before it was to sail, the black trader would resort to any means by which to fill up his tale of slaves and receive back his own children. Another method was to stir up war between tribes and supply goods only to those who would repay with captives. A favorite method was to present a chief with a cask of rum or brandy and, when he was made

Black middleman coerced

[1] "A Letter by William Wilberforce," Appendix. 1807.

drunk, get his promise to sell his own subjects to the ship. In vain he pleaded when he came to himself, to be released from the contract. With whatever leniency the slave trade may have been conducted in its beginning, Wilberforce was right: those who handled it became "barbarous." The trade was "not commerce, but crime." European and American honor and chivalry and religion itself went down before the smirch of it. There were many, like General Gascoyne in the British Parliament, to defend the trade on Scriptural grounds, "Thy bondmen and thy bondmaids which thou shalt have, shall be of the heathen that are round about thee." As late as 1859, a newspaper in Vicksburg, Mississippi, proposed a fund for premiums to be awarded for the best sermons upon reopening the slave trade. Robbed and defrauded, Africa lay bound in her prison-house awaiting the hour of her deliverance. Where was her Liberator? When would He lift his holy arm to break off her chains?

Effect on white man

SOCIAL AND MORAL DARKNESS

General conditions

Given, a whole continent where with scarce any exceptions tribal relations are the summit of organized government; where outside of Islam there is not a book; where slavery overshadows all life; industrial development is of the lowest grade, and labor feebly intermittent; where shame and restraint on the passions are wanting, and the natural religious impulse and fears of the human heart are met by nothing above animism, and what light is there that is not

darkness? These general conditions were only slightly meddled with by enlightened nations until the nineteenth century.

Specific

Two specifications fall under the general subject: (1) Religion, (2) Position of Woman; for they are fundamental in human life. Tell us what the African's religion is and where he places woman, and we know what society must be and what the standards of moral elevation. For serious study of these broad subjects, it is necessary to turn to the extensive works of modern scholarship. Besides directing attention to them, this little volume can do no more than offer a few general paragraphs at this point, and, as we go on from chapter to chapter, we shall occasionally meet African women in their local environment, and religious phases will disclose themselves with a local coloring.

Map of religions

I. Religions of Africa. — Take an outline map of Africa. Dip your brush in green, the color sacred to the Arabian prophet, and draw it with a broad sweep across the map from the Mediterranean to — say ten degrees north of the equator. This great green division represents Mohammedan Africa, forty to fifty millions of souls. Next dip the brush in black, and, beginning at Cape Verde, gently draw a border all down the Guinea Coast, and at the Eastern bend sweep heavily across the continent and down through the heart of it to — say the Orange River. Here you have Pagan Africa, one hundred to one hundred and ten million souls. For the remnant, from the Cape

of Good Hope to North Transvaal, make it like the peace flag, white, and call it Christian Africa, three and one-half million souls. The result is a rough geographical expression, but every thoughtful person knows that anything like accuracy requires a careful differentiation. Green streams down below the equator on the East Coast; black now here intrudes on white or green, then shrinks away; white flecks the course of nearly every large river and great lake. Such facts as these prepare a basis for the study of Christian missions, the subject which chiefly occupies our attention in succeeding chapters.

Mohammedan Africa

Islam[1] has had thirteen hundred years in which to win Africa. The foundation was laid not by sending over a few hundred missionaries, but by several hundred thousands of Arabs leaving Asia and holding the soil of Africa themselves and their descendants after them, until this day. Looking however at the green-colored map, no one should suppose that its whole area is filled with sincere or united Mohammedans. Some tribes never had more than a sword conversion; the Kabyle Berbers are only nominal Moslems; some Sudanese are purely pagan; Lenz, the German traveller, said the Mandingo are Moslem only in form or not at all, and within Islam itself there are schisms. Islam has founded large towns in the Sudan, like Kano and Sokoto whose markets are filled

[1] For rise of Islam, see "United Study of Missions Series," Vol. II, pp. 48–52.

with commerce; it has built its mosque in nearly all coast towns of East and West Africa; where there was no semblance of a school it has introduced the teacher with his long stick and his class of boys memorizing the Koran; it has improved native mechanic arts and dress and discredited the medicine-man, and best of all, it lifts a standard against strong drink though, unhappily, many Moslems in Africa are drunkards.

A half-truth

Religiously, what does Islam give to Africa? Its message: *There is no God but God* — "sublime truth" — *and Mohammed is His Prophet* — "colossal lie." The first half rebukes polytheism; the last half takes the crown from the head of Christ and gives it to another. The present writer has shared an experience common to many Western travellers in the Orient. Rounding a curve in the road at sunset one sees a Moslem of the common working class spreading his cloth on the clods of yonder field, and there, far from any human habitation, he kneels under the open sky and recites his evening prayer. The vision appeals to both the æsthetic and religious nature, and one loves to think of the honest friends of God there are who repeat the Moslem creed. But Islam as a system is the most defiant foe Christianity has.

Legitimate fruits

Among practical fruits, sanctioned by the Koran, are slavery, piracy, polygamy. Every Moslem country would be a land of slaves were it not for Christian influences. There are honorable, truth-telling Moslems, but sweeping charges of

lying are frequent. The following testimony may be allowed to speak for itself. Livingstone wrote to his daughter from the Manyuema country in 1870 :[1]—

"The men (carriers) sent by Dr. Kirk are Mohammedans, that is, unmitigated liars. Musa and his companions are fair specimens of the lower class of Moslems. The two headmen remained at Ujiji, to feast on my goods, and get pay without work. Seven came to Bambarré, and in true Moslem style swore that they were sent by Dr. Kirk to bring me back, not to go with me, if the country were bad or dangerous. Forward they would not go. I read Dr. Kirk's words to them to follow wheresoever I led. 'No, by the old liar Mohammed, they were to force me back to Zanzibar.' After a superabundance of falsehood, it turned out that it all meant only an advance of pay, though they had double the Zanzibar wages. I gave it, but had to threaten on the word of an Englishman to shoot the ring-leaders before I got them to go. They all speak of the English as men who do not lie. . . . I have travelled more than most people, and with all sorts of followers. The Christians of Kuruman and Kolobeng were out of sight the best I ever had. The Makololo, who were very partially Christianized, were next best—honest, truthful, and brave. Heathen Africans are much superior to the Mohammedans, who are the most worthless one can have."

Civilization and progress

Under Islam civilization is stagnant. Until Europeans got into Central Africa there was never seen a better road than the invariable savage pattern, a path wide enough for one person on foot which, connecting from village to village, creates a network of communication over the entire continent. In fact, the Indian-

[1] Blaikie, "Life of David Livingstone," p. 425.

file path suited the Arab trader; his procession of slaves loaded with ivory could be easily kept in control. Under Islam a blight rests upon education, for no man is free to investigate other religions. The penalty for abjuring Mohammedanism is death. The Koran is written in Arabic, and every dot of every letter of the book is too holy for translation; therefore being unable to read Arabic, multitudes of African Mohammedans have no sacred book. Moslem fanaticism[1] has its chief seat in the Sudan, and there the Senusi Brotherhood, the only Moslem missionary force, was developed in the last century; its over one hundred houses are dispersed through the Libyan oases, Somaliland, Senegambia, and other parts.

Success of Islam accounted for

The success of Islam in Africa has been credited to: its compromises with pagan customs; its appeal to human passions; the fact that it is satisfied with prayers, fasting, almsgiving, and pilgrimages to Mecca, and demands no such change of heart as Christianity requires. And yet true negro races have not, in mass, been voluntary followers of Islam; these have been drawn mainly from the Hamitic and Shemitic peoples. Gains of the last fifty years have been small, and Canon Robinson considers that "in Africa, the rôle of Islam is played out."[2] To those who have seen Islam in the plenitude of its power, in Arabia its native

[1] An English missionary and his wife were murdered in Sfax, Tunis, in 1896.

[2] Robinson, "Nigeria our Latest Protectorate," p. 194.

seat, in the Turkish Empire or in Persia where it is throned, it may seem in comparison decadent in Algeria, and more decadent in Egypt. But looked at from any point of view, it is a mighty fortress opposing itself to the progress of truth; and if, as has been prophesied, the struggle of the twentieth century is not to lie between Islam and paganism, but between these two that can never be agreed, Christianity and Islam, between the Bible and the Koran, then the Christian Church has indeed a task before her unrivalled by any in the history of her past.

Pagan Africa

The ground of paganism is the fact that man is a religious being, and even the dark forms which paganism wears in the Dark Continent are proof that the African is man. Does Africa then possess the knowledge of God? Have the generations been offending the Maker whom they know, or are they children lost in the fog? In every known tribe there is some belief in a supernatural Power. In the great body of unwritten African traditions, songs, salutations, proverbs, fables, and stories which passed from lip to lip long before the first white man's gun or piece of cloth appeared, there are embedded names and attributes of a Supreme Being. These are general over all the continent. In some sections names or titles are compound, the first term being the active element, the deity; the other term expressing the relation not of son, but of father. Having the fact of God, the African must account for Him; who was

His father? The Zulu answers by travelling backward from cause to cause until he reaches finality in Unkulunkulu, "the Old-old One." A slave boy on the Niger asked the missionary who had spoken of the Maker of heaven and earth: "Did Up-Up make me?" "Yes." "Did Up-Up make buz-buz (the mosquito)?" "Yes." "Then," said the lad who wore a cloth about his loins and had never heard of philosophy, "why does Up-Up let the buz-buz eat me?"[1] The idea of theism, however, is clearer in the ancient songs of tribes than in their modern speech. It has been growing dimmer and dimmer with passing generations, until in many tribes, as with the Galwa on the Ogowe River, the idea of a Creator was near to vanishing when the missionary arrived to rescue it and to reinvest the old words with significance. The famous freebooter, Africaner, asked Robert Moffat how it was that the name and character of the Creator had been lost among the Namaqua. Dr. Mackenzie said that to the Bamangwato their word "Morimo" (God) meant nothing like the God of the Bible. They addressed their chief as "Morimo," and a missionary was frequently shocked to hear himself styled "Morimo," when some trifling favor was asked. Theism is practically only a name with Africans. Their God is absent and does not much concern himself with man's life. The last resort in times of distress is not to God, but to some powerful ancestor.

Theism vague

[1] Robinson, "Nigeria," p. 188.

It would be interesting to know in how many of the tribes which possess a title which may be translated "God," prayer is ever directed to Him. The millions of heathen Africa are *without* God in the world.

Animism

The religion of Africa is animism, spirit worship. Drummond said, "They have a national religion, the fear of evil spirits." Speaking for the African of West Equatorial tribes, Dr. A. C. Good says:[1] "Clinging desperately to dear life in a world which he fancies is full of enemies, corporeal and spiritual, he is daily tortured with suspicion and superstitious fear. Every unusual place or object harbors a spirit presumably hostile. He sees in every person who has anything to gain by his death or misfortune an enemy who is trying, by means of charms, incantations, or witchcraft, to work him harm."

There are two general classes of spirits: ancestral and local. (1) Spirits of the dead freely return to this world to harm or help. Goats and fowls are killed, and prepared food is placed on their graves as propitiatory offerings. "A wife who was not well liked by her husband has little to fear from him after death. He has had enough of her. But the favorite wife is in dread; he will miss her and cause her death in order to have her with him." Dreams and nightmare are evidence that spirits

[1] Parsons, "A Life for Africa," Appendix B. A paper by A. C. Good, Ph.D., 1897. This paper is freely drawn upon in presenting the subject of paganism.

are around. In this belief in spirits of the dead is involved belief in life after death, and this expectation is attested also by those sacrifices of wives and slaves in the grave of a chief, which were formerly so common. The chief must be honorably attended by slaves and wives to the place where he has gone. Yet, with an inconsistency which does not disturb the African mind, the very people who hold these and similar ideas will answer the question "Where is your grandfather?" with "It is done." Bechuana headmen were in the habit of resorting to the grave of an ancestor and offering prayers for help for the departed in any difficulty, and Bechuana of all classes, when on their journeys, were in the habit of selecting a large tree and under its shadow offering up prayers — "probably to ancestors." And yet these same people "will appear surprised and sceptical when you preach to them the Resurrection from the Dead." [1]

Life after death

(2) There are spirits of locality. They reside in natural objects of unusual size or grandeur, some remarkable vine, whirlpool, or precipice. The boatman avoids a point in the river because there is an *Ombwiry* over there that can "do something." These objects are reverenced and offerings prepared from roots and leaves are made to them, and prayers are sometimes offered. Spirits make their abode also in alarming animals, as the python whose

[1] Mackenzie, "John Mackenzie, South African Missionary and Statesman," p. 101.

life was held sacred in Dahomey and the lizard of the lower Niger. Priests play a small part in African religion. It is the office of the chief and one of his most important functions to supplicate the help of tribal and neighborhood spirits for his people. "Just at dusk he goes with his sacred bell into the bush behind the town, and there offers a real prayer for protection and help on behalf of the whole village." [1] The medicine-man is the powerful personage with spirits. He is applied to when illness overtakes, or good luck deserts. He makes arrangements, dances and performs incantations, while men beat drums and women sing. It goes on all night, three or four nights, it may be, and at last the spirit is heard from.

Power with spirits

Idolatry. — Idols of wood abound on the Congo and Guinea Coast and are found in the Gaboon and Kamerun, and the medicine-man is able in some way to bring a spirit into the idols; but worship of images is not conspicuous in Africa. Two superstitions are universal: witchcraft and fetichism.

Witchcraft. — Sickness is not related to a natural cause, but, as well as every other misfortune, is presumptive evidence that an enemy has bewitched the victim. It may be a brother or a wife, the nearest member of the clan, — no matter, the witch must be searched out and pay the penalty of death. Belief in witchcraft is one of the last to be undermined, and its power is both terrible and relentless. No tribe

Relentless

[1] A. C. Good, in "A Life for Africa," p. 304.

escapes its tyranny. The witch doctor is clothed with the awful prerogative of pointing out suspected persons who must, therefore, be subjected to trial for witchcraft by the ordeal of drinking poison-water. If they survive as some do, the mixture having been purposely made weak, their innocence is proved. More deaths are probably caused by the poison-cup in Central and West Africa every year than from war and disease combined. The suspicion which is bred by this belief loads the very air. The mere inconvenience occasioned is not small. A man is forced to sell his oxen — because they are bewitched. He cannot permit a white man to clear a piece of land — because the jungle has a charm.

Fetichism. — Like witchcraft the superstition of the fetich is deep-seated. What is a fetich? Usually a mixture of objects — "human bones, bark, snakes' teeth, leaves, etc." It is neatly wrapped and worn about the neck, or hung above the door, or fastened to the warrior's spear or the hunter's gun, or secretly hidden away. It is an amulet, not a god. "A chief sees how many bees are in a bee tree and how they multiply, so he makes a fetich to the bees, in order that his town may become populous. There are trade fetiches, love charms, one fetich for hunting, another to guard against disease."

II. Position of Woman. — No time need be spent on the study of family life. In Africa *au naturel* there is no such thing as parents and

No family circle

children gathering around the dinner table or the hearthstone. That belongs to Christianity. The naked children catch a snatch of food at any hour of the day and run off to eat it, or lie down to eat and sleep like little cubs. If there is a "family" at all, or if it "gathers" anywhere, it is in single file on the road, coming together for safety from a distant plantation or fetching building materials from the forest, or removing from the old collection of huts to build in a new location. In the latter case, the man walks with a grand air at the head of the column carrying a gun which weighs four or five pounds, while behind him files the procession of his wives, the favorite next him, loaded with all his possessions, iron cooking pots particularly in evidence, a load of perhaps fifty pounds to each woman.

Central idea in marriage

Polygamy is respected everywhere, but some interior tribes are too poor to afford the luxury. Marriage, so-called, affects the position of the man rather than the woman. His reputation as a person of wealth expands with every wife he takes, and the central idea of marriage is to increase his honors and provide abundant service for his physical wants. The surroundings of African polygamy and the "woman palavers" that result are unspeakable; bloodshed is only one item. One of the shrewdest steps ever taken by the British (chartered) South Africa Company is the taxation of wives in Barotsiland. Every polygamist must pay his annual tax of $5 for each wife except the

first. Christian Missions wage perpetual war on polygamy and at the same time make the better way attractive.

Daily life

A typical African woman rises about three o'clock and proceeds to pound her corn in a great mortar with a pestle five feet long. Two of them pound together with a rhythmic stroke and keep time with a sort of chant. At daybreak our woman with a company of others like herself starts for her fields, hoe in hand, a bundle strapped on her back and her baby on top. Through the heat of the day she works her garden and in late afternoon comes panting home under a load of plantains and fuel, heavy enough for a mule's back, which is supported by grass ropes crossing her forehead. At nightfall she is fishing in the stream, and afterward she cooks the fish for her husband's dinner — or perhaps some antelope meat that he brought down with his gun, and while he sits and eats she stands to wait upon his imperious orders. When her lord has satisfied his appetite, the chances are that he has not left a crumb of game for his wife. From the age of eight or ten, in many tribes, she begins to tread this hard, dull round. However, this woman of pagan Africa has a life of action and moves in the natural world, and a certain dignity attaches to the useful work which she accomplishes. In these respects she is more fortunate than the high class Mohammedan woman of cities, shut in all her days with the inanities and cruelties of the zenana.[1] Isabella Bird

More unfortunate

[1] See "Life in a Zenana," "Lux Christi," p. 125.

Bishop, whose knowledge of Mohammedanism was gained through rare and prolonged opportunities to know its women in different lands, as they visited her tent or as she stayed for months in their private apartments, declared as the result of her observations, "Mohammedanism is rotten to the core." She was frequently asked for drugs to disfigure the favorite wife or to destroy her son, a common request in the experience of women missionaries, especially doctors.

Woman is woman even in Africa; her personality will command its temporary winnings, and if all the women of a village are determined upon one course (a rare thing), it may succeed.

Womanly traits

Native women exhibit well-known characteristics of their black sisters in America, and traits which are both common and honorable to femininity the world over. Mothers in Africa have the same attachment for their children as those in Europe, and the wail of Rachel is as bitter there. The women's voices which, made harsh by sin can be terrible, are in many sections "usually low and melodious," and all over the continent they are singing the weird songs of their race. On the Gold Coast, in 1875, the English commissioner, V. S. Gouldsbury, liberated a company of young girls and old women from slavery, and they spontaneously broke forth singing an improvisation: —

"Sing a song!
We thank Queen Victoria!
We wish we could take her on our shoulders and carry her to Heaven,
So that she might never die."

Belles and brave wives

The rudest village has its mincing belles decked in blue beads and brass bands, their bodies red with ochre or dusty with powder of redwood, and hair fastastically dressed. One of the first signs that her soul is awaking is a girl's desire for clothing. "I do not want my skin outside any more," said a Zambesian woman. Heathen relatives will oppose this wish as putting on airs, and a symptom of missionary influence. Only after a long struggle, in which they have endured beatings and had their few decent garments torn up and taken from them, have many women of the Christian congregations attained to religious liberty. The hospitality of African women has been generally remarked by travellers. They once saved Mungo Park's life by kind, motherly attentions when he was ill and alone among the Mandingo. Stanley pays his meed of praise to thirteen women who went the whole famous journey of nine hundred and ninety-nine days with his expedition "and encouraged their husbands to continue faithful spite of all adversity."

Ground of appeal

The appeal of the African woman to the sympathy of Christendom is not on the ground of drudgery. It is because she is bought and sold, married and turned off without regard to her preference, and when left a widow is inherited like other property by some man of her husband's family, perhaps his son. It is because she is the prey of the strong, her virtue is held of no account, she has no innocent childhood, motherhood is desecrated, and when she wraps

vileness about herself as her habitual garment it is encouraged, although with African inconsistency adultery is, in places, punishable with death. Sir Harry H. Johnston reports an incident[1] when he was administering what is now British Central Africa: —

"When the Administration first began to get into conflict with slave traders and required an armed force to put them down, from first to last thousands of natives must have offered to volunteer for service, on the understanding that they were to be allowed to carry off the enemy's women. Naturally they were not accepted on those terms, but even in the case of our unarmed porters we had the greatest difficulty in restraining them from helping themselves to wives when marching with us into the enemy's country. The women as a rule make no very great resistance on these occasions."

With Mohammedanism and paganism what they are and woman in the plight she is, what description of Africa socially and morally can be better than the ancient words, "GROSS darkness covered the people"? This will not be always so.

EXPLORATION

With the nineteenth century the curtain began to lift from her lakes and mountain-tops, and the hidden continent was gradually uncovered. The line of explorers began to form, let us say, in 1768, with James Bruce, a Scotchman, at the head. He was searching for the Nile sources, and found the headwaters of the Blue Nile. Not long afterward another Scotchman,

[1] Johnston, "British Central Africa," p. 412.

gallant Mungo Park, essayed to trace the Niger River and his body was buried in its waters. Scores of others followed on their separate quests for adventure, for the precious things of science, for the secrets of ancient rivers, for the deliverance of man. Some, like Schweinfürth, were botanists; others, like Barth, were philologists, and the whole body of brave and able explorers, besides bringing geographical data back to Europe, added stores of information upon ethnology, zoölogy, and other physical sciences. Discoveries made were often rediscoveries and revisions of the less scientific observations of forgotten forerunners. What for

The great explorers did their work in the first forty years of the last century. Their journeys were exploited in numerous stately volumes, and their names became household words all over the civilized world. In the first rank were Livingstone, Stanley, Speké and Grant, Burton, Baker, Rohlfs, and Joseph Thomson, a Scotchman again, who all by himself made a canny treaty with the Emperor of Sokoto, which laid the foundation of British Nigeria. When

King of them all was David Livingstone, the greatest of Scotland's sons. "He travelled twenty-nine thousand miles in Africa, and added one million square miles, one-twelfth of its area, to the known regions of the globe. His 'Missionary Travels' covered sixteen years, half of his African life; 'The Narrative of an Expedition to the Zambesi,' five years; 'The Last Journals,' seven years. How many other explorers devoted Foremost explorers

even five years to an expedition?"[1] The trustworthiness of all his investigations, the method in which his journeys were conducted, his unvarying relations with Africans, faithful adherence to his supreme aim, his exalted character which never once gave way, have called forth the reverence of the world. To mention but one political result of his explorations, and that the most notable, the history of British Central Africa begins with Livingstone. He was accompanied by his wife on some of his long journeys, as also were Samuel Baker and others. Henry M. Stanley, in whom though but a step-son America takes pride, was second only to Livingstone in the area which he opened up and importance of the results which followed. The vast Congo country was his find, and he was instrumental in founding the State. His journey from Zanzibar by way of Lakes Victoria Nyanza and Tanganyika to the Congo and thence, first of white men, down to the Atlantic, is acknowledged "one of the greatest achievements in African exploration." That other story of how he found the lost Livingstone, and how his character and influence were affected ever after, will perhaps live as long in the hearts of men.

Missionaries have not infrequently lent a hand in geographical discovery, as Moffat and Campbell, Scotchmen, Krapf and Rebmann who first reported Mounts Kilimanjaro and Kenia, and Grenfell who found the Ubangi, a northern affluent of the Congo.

[1] Noble, "Redemption of Africa," p. 696.

Following the great explorations there began, in 1876, the "scramble for Africa" which in fourteen years created a new political map of the continent. Turkey, Portugal, Spain, and the few independent States held fast to their possessions with what grip they could, while the remainder was divided as spoil among the strong nations. There was some abruptness in the doing of it; but it was a short cut to order and progress which, left to themselves, must have been postponed for centuries. The partition was for the good of Africa and the world. Partition of Africa

European trade followed fast upon occupation and enormously swelled the liquor traffic, tenfold a scourge where, as in Africa, races are undeveloped and wanting in self-restraint. A bad bargain

The Liquor Traffic.—American missionaries to Africa have been, without a known exception, total abstainers from alcoholic drinks, and their mission churches stand solidly opposed to the use of them. The membership would be manyfold larger were it not for this obstacle. Some European Missions have the same record, although there are a number of exceptions. Christians, at a town fifty miles from Lagos, were invited to bring rubbish for the foundations of a proposed new church, and they brought gin bottles which were ready to hand in abundance. But Bishop Tugwell gave them an object-lesson which they could understand by forbidding the erection of a house of God on a gin-bottle foundation. On the other hand, Roman Catholic priests in French Congo have manufactured Opposers

brandy and given and sold it to the native population.

Trade responsible

Trade and greed of gain are responsible for the devastating rum and gin in Africa, threatening, as some travellers have said, a worse destruction of life and mental power than slavery itself. There is widespread drunkenness from the native palm wine, but the foreign drink is maddening. Some tribes on first contact with rum had a distaste for it. It was so with the Banoko, Lower Guinea, in the forties, and with the Fang. There have been notable African chiefs who discerned that rum was the road to extinction of their people, and fought it manfully. But the trader persisted.

Bushnell, of the American Mission at Gaboon, wrote in 1866 : "The population sinks beneath a burning flood. In three towns visible from our piazza are two English, one Dutch, two Scotch factories, besides native establishments, in which dram-drinking and selling and other vices are indulged without restraint." One of the most pathetic pictures of effects of the traffic is found not in the annals of Missions but in Stanley's pages.[1] His wayworn, starving caravan was trudging toward the coast as fast as their feebleness would permit, and looking everywhere for food, when a chief came out and stopped their progress. "Rum, I want a big bottle of rum, and then you can pass on." The demand took Stanley's breath away. "*Rum?*" "Yes, rum — Rum is good. I love rum."

Eye-witnesses

[1] Stanley, "The Dark Continent," Vol. II, p. 445.

"He wants *rum*, Uledi. Think of it! Two years and eight months since we left the coast and he asks for rum!"

No food for the travellers there, and they dragged on. Next day a second chief came out, and the desire of his soul was "rum." The graves along the path were dressed with mugs, pitchers, gin, brandy, and beer bottles. The third day, at a miserable settlement the chief was drunk from excess of palm wine, and the caravan could buy no food. All the village laughed at beads and wire as purchasing power.

Restraint by law

European governments in Africa have the opportunity to be of the greatest advantage in protecting weak races against the drink evil. British laws in South Africa do protect them. In the Transvaal, the English authorities have made a regulation by which any negro caught with a bottle of liquor in his possession is sent to prison for six months, and the same punishment is meted out to the man who sold the liquor. But the British South Africa Company has earned a bad name. One of Chief Khama's arguments when in 1895 he went to England and petitioned the imperial government not to abandon his country to the Chartered Company was: "We fear the Company because we think they will take our land and sell it to others. We fear that they will fill our country with liquor shops as they have some parts of Mashonaland and Matabeleland."[1]

[1] "History of London Miss'y Society," Vol. I, p. 642.

Who furnish liquors

The West Coast of Africa has been a dumping-ground for gin, "most of which is made from potatoes in Hamburg and exported in English ships." Lower Nigeria, in particular, wallowed in gin. But the Royal Niger Company nobly forbade gin on the upper waters, and the country there is free from drunkenness. In the Sudan behind Nigeria, Mohammedans are frequently the most drunken people of all. American manufacturers and dealers have played a shameful part in carrying rum to West Africa, particularly to Liberia, and the governments of Portugal and Germany openly favor the exportation of liquors. How shall this cruel injury upon the weak by the strong be atoned for? And how can it be prevented? Why not by international action?

ABOLITION OF THE SLAVE TRADE

Of all instrumentalities which roused the conscience of Christendom to undertake in behalf of Africa, none compared in influence with the struggle for abolition of the foreign slave trade, especially the contest which was waged for twenty years in the British Parliament. After an all-night's session, at four o'clock of an April morning, 1792, William Pitt addressed himself to the House of Commons, pouring forth, from what Earl Grey termed "his capacious mind," one of his most eloquent and comprehensive speeches. After rebuttal of arguments of expediency and claims of Jamaica planters, he turned and said: "But now, sir, I come to Africa. . . .

Pitt in House of Commons

Why ought the slave trade to be abolished? *Because it is incurable injustice.* . . . I know of no evil that ever existed, nor can imagine any evil to exist, worse than the tearing of eighty thousand persons annually from their native land, *by a combination of the most civilized nations — especially by that nation which calls herself the most free and most happy of them all.* If there is any aggravation of our guilt in this wretched business, greater than another, it is that we have stooped to be the carriers of these miserable beings from Africa to the West Indies, for all the other powers of Europe." Heaping argument upon argument, Mr. Pitt proceeded through more than twelve thousand words to his climax, and the reader of to-day, turning the yellow pages and catching the glow of immortal eloquence which still breathes from them, might suppose that every listener was convinced on the spot, and that every British slaver presently scuttled off in shame from the Atlantic. Far otherwise. The bill for abolition was not passed till 1807, and Pitt did not live to share the triumph.

Long agitation

Freedom for the black man was preached in most British, Danish, German, and French Protestant pulpits in the latter part of the eighteenth and first half of the nineteenth century. The length of time during which this subject was debated was favorable to the spread of information and familiarity with facts, to the weighing of arguments, and to reflection wherever there was discussion in the

English tongue, or English books were read; so, when finally victory crowned the end, there was a degree of enthusiasm in the Protestant world which made possible the inauguration of missions to Africa.

This story, which is ancient history to young people of our day, requires a brief introduction at this point, because of the relation in which it stands to the subject before us. In itself also it is worthy of review, as a record of one of the greatest triumphs of human reason in behalf of righteousness. To master this chapter in the progress of human freedom would be of more value to students of American colleges and women of the clubs than to become versed in the bric-à-brac of Italy and Japan.

An old score

It was a long score against the foreign slave trade that waited to be wiped out in Europe and that was legislated out by Denmark (1802), England (1807), France (1819), and the other powers successively to Portugal, the last, in 1830.

It was Portugal that in 1442 imported slaves from the West Coast of Africa, and Henry the Navigator embarked in the trade "not so much to open trade as to convert the natives to Christianity." Spain followed the example and established the Guinea trade in 1511–1513. Slavery was founded on the continent of South America with the Spanish occupation, although, by express wish of devout Isabella, Christian slaves were first sent over in order "to convert

Slavery on American Continent

the Indians." In 1526 a Spanish ship landed the first slaves in the United States of America. In England the purchase of slaves was legalized in 1562, and in the next century the kings, Charles I. and Charles II., granted charters to trading companies. England soon outstripped all competitors in the traffic, and there was no equal to British energy in the trade until United States merchants imitated the pattern set by the mother country.

In 1713 English merchants secured the monopoly of the Spanish colonial slave trade and engaged to deliver one hundred and forty-four thousand slaves to Brazil, Cuba, etc., within thirty years; in 1771 there were one hundred and ninety-two clearances of slave ships from England. Cargoes were distributed in the British colonies and, although there was at times in some American colonies distinct opposition to receiving them, the crown authorities persisted in upholding the trade. In 1760 an act for total prohibition in South Carolina was "disallowed by Great Britain." In 1772, Virginia appealed to the king against his colonial governors, who interfered with checks which the colony desired to attach to "the pernicious commerce." It is a fact generally overlooked that Thomas Jefferson's original draft of the Declaration of Independence contained a paragraph indicting George III., for maintaining the slave trade as a "piratical warfare, the opprobrium of infidel powers." The clause was struck out by Congress.

Colonial opposition

Legislation

Legislation against slavery, which began very early in the colonies, — 1641 in Massachusetts, the following year in Connecticut, — continued after the colonies were erected into separate States of the Union. Declarations against man-stealing, and acts limiting or prohibitive were passed, sometimes repealed and passed again, in most of the original thirteen States. Vermont included condemnation of the system in her constitution, 1777. By the next year, importation had practically ceased in New England, the Middle States, and Maryland, and in 1789 further importation was prohibited in Georgia. In the same year the subject which was agitated in every State from Maine to Florida was laid open in the Congress of the Nation. The slave trade had become a python too large to be throttled by States single-handed. The battle was to be drawn on the scale of the Union.

Protests

The Society of Friends was the first religious body in America to expel slave traders from their fellowship. In 1790 the Pennsylvania Society for promoting the Abolition of Slavery, Benjamin Franklin President, asked Congress to "step to the very verge of the power vested in you for discouraging every species of traffic in the persons of our fellow-men." In 1807, the year of the abolition of the slave trade in England, the same law passed both houses of Congress. There were then nine hundred thousand slaves in the United States and eight hundred thousand in the British colonies. Not a

shackle was stricken off from one of these slaves by the great law. It had made kidnapping illegal; existent slavery remained untouched.

Again it was one thing to enact and another to enforce the enactment. The high seas offered a fine arena for evasion of law, and while England with her navy was strong to cope with transgressors, the United States was weak. Her merchants, shipping masters, and citizens, in open defiance of law, kept on kidnapping slaves in Africa, and their vessels carrying the colors of different nations, and hoisting whichever was convenient to their uses, smuggled the "black diamonds" into hiding-places along our Gulf Coast with such activity that, in 1850–1860, nearly all the foreign slave trade in existence was the work of men who sheltered themselves under the stars and stripes. A full proportion of the men and capital involved in this iniquity were from New England and other sections in which the laws and public sentiment were strongly opposed to it. In 1857 the *Journal of Commerce* said, "Few are aware of the extent to which this infernal traffic is carried on by vessels clearing from New York, and that down-town merchants of wealth and respectability are extensively engaged in buying and selling African negroes."

Hope deferred

Africa the bond slave, hearing the victory bells of 1807, might for a day have stretched her limbs in the joy of hope, but fifty years after she was still drinking the same bitter cup

as before. From decade to decade it became increasingly clear that, as long as slaves could be sold in the United States and other countries, so long slaves would be provided for the buyer. It was necessary to strike at the root of the tree. Africa would never be free until abolition of the trade was followed by freedom for slaves themselves.

Emancipation

In 1834 Great Britain emancipated all the blacks in the West Indies and compensated the slaveholders with twenty million pounds sterling. Abolition of slavery was extended to all her possessions, and later to those of France and Portugal; and in Brazil, which had swallowed up uncounted cargoes of human beings, it became operative in 1878. The Proclamation of President Lincoln in 1863 freed four millions of slaves and was followed by the Thirteenth Amendment of the Constitution, forever prohibiting slavery within the United States of America, or any place subject to their jurisdiction.

Slave trade persisting

Abolition of slavery by the enlightened nations removed the chief of hindrances to the development of Africa. And yet the market to the East was not closed and is not closed to-day. The abominable Arab trade continues, although diminishing and always a legitimate object of attack by representatives of European governments. Portugal especially, with her limited resources in men, has made no success in banishing the trade from her African possessions. A well-known Canadian missionary wrote from

Angola in 1898: "Not for five years has there been such a rush for slaves. Large caravans have gone into districts of the Congo Free State and bought or stole hundreds. Many of the poor wretches fell by the way from hunger and exhaustion. Some, unable to go farther, were despatched with their master's hatchet, or shot through the back, or had their throats cut. Others were hamstrung and left to die of hunger or be torn by the wild beasts. Many of the slaves bought in this immediate district (Bihé) are girls and women."[1]

A French paper, *Le Signal*, of October 3, 1903, contained an account by Mr. Cooper, a commercial explorer who travelled in Angola four years, of harrowing details of the slave trade there. Mr. Cooper met caravans with many thousands of slaves. Their route, he said, was strewn with skeletons. At most, only one-fifteenth of the poor exiles brought from the far interior arrive at Bihé. All this is done with the protection of the Portuguese government; the route passes by five Portuguese forts, and the slaves are sold again at Bihé. Even Portuguese officials possess them. All agricultural operations are carried on by slaves, who form fifty per cent of the blacks of Angola.[1]

CHRISTIAN MISSIONS FOR AFRICA

Liberation of the Dark Continent has been progressive. The *explorer* let in light, liberated the land from obscurity, and fixed the eyes of

[1] Barker, "Story of Chisamba," pp. 11, 12.

intelligent people upon it. The *emancipators* spoke to the reason and moved the conscience of nations to free the oppressed. It is the part of *Christian Missions* to banish social and moral darkness, to bring in fuller light and larger liberty. Livingstone said, "The geographical feat is the beginning of the Christian enterprise," and often illustrated the saying in his own journeys by teaching the poor people of raw tribes concerning their Maker, as they gathered around him at the end of a weary day's march. He lifted up his voice long and loud, exposing "the open sore of the world" in all its hideousness, in order that the Christian Church might be furnished with the strongest motives of duty, justice, gratitude, for giving Africa the knowledge of God. Has America, has England, has the Christian Church, fully paid its debt to Africa?

The Deliverer

Her Livingstones and Gordons and Clarksons, humane governors, hundreds of missionaries who spent their lives in the service of Africa and made their last bed in her soil, each in his measure caused the darkness to disappear. Yet in the last analysis of deliverances, every son of Africa that walks in the light, free indeed, knows his true Liberator and lifting his eyes, not to man but to Heaven, may cry, "THOU art my Deliverer."

CONCERNING THE SLAVE TRADE

"Two things," said Fox on his death-bed, "I wish earnestly to see accomplished—peace with Europe, and the abolition of the slave trade, but of the two I wish the latter."

ARGUMENTS IN THE HOUSE OF COMMONS AGAINST ABOLITION, 1791

Colonel Tarleton immediately rose up, and began by giving an historical account of the trade from the reign of Elizabeth to the present time. He then proceeded to the sanction, which parliament had always given it. Hence it could not then be withdrawn without a breach of faith. Also, the private property embarked in it was sacred; nor could it be invaded, unless an adequate compensation were given in return. They, who had attempted the abolition of the trade, were led away by a mistaken humanity. The Africans themselves had no objection to its continuance.

It had also the merit of keeping up a number of seamen in readiness for the state. It was the duty of the House to protect the planters, whose property had undergone an unmerited depreciation. The abolition would lessen the commerce of the country, and increase the national debt and the taxes. The minister, he hoped, who patronized this wild scheme, had some new pecuniary resource in store to supply the deficiencies it would occasion.

Mr. Grosvenor then rose.

He had heard a good deal about kidnapping, and other barbarous practices. He was sorry for them. But these were the natural consequences of the laws of Africa; and it became us as wise men to turn them to our own advantage. The slave trade was certainly not an amiable trade.

Neither was that of a butcher; but yet it was a very necessary one. He would give advice to the House on this subject. "Meddle not with troubled waters; they will be found to be bitter waters, and the waters of affliction." The slave trade was not an amiable trade; but he would not gratify his humanity at the expense of the interests of his country; and he thought we should not too curiously inquire into the unpleasant circumstances which attended it.

From "History of the Abolition of the Slave Trade," by THOMAS CLARKSON, pp. 50–53.

IN THE UNITED STATES OF AMERICA

The Federal Government had never authorized the trade, but, by the Constitution, Congress was forbidden to prohibit the importation of slaves into the States before the year 1808, although it was allowed to lay a tax of not more than $10 *per capita* on the importations. [Const. of U.S., Art. I, Sec. 9, § 1.] The Act prohibiting the trade was enacted by Congress, by unanimous vote, to take effect Jan. 1, 1808, the very first day on which Congress was allowed by the Constitution to prohibit.

See H. Von Holst, "Constitutional and Political History of the United States," Vol. I, "State Sovereignty and Slavery."

In 1839 Pope Gregory XVI. declared the slave trade "utterly unworthy of the Christian name."

TABLE B

IMPORTANT DATES IN AFRICAN DISCOVERY

Bartholomew Diaz rounds the Cape of Good Hope and visits Algoa Bay 1486
Vasco de Gama rounds the Cape of Good Hope and visits Mombasa 1498
Portuguese discover Madagascar 1506
Mungo Park visits upper course of the Niger River 1796
Rebmann of the C. M. S. discovers Mount Kilimanjaro 1848
Krapf of C. M. S. discovers Mount Kenia . . 1849
Livingstone and Oswell explore central course of Zambezi River 1851
Livingstone traverses Africa from ocean to ocean and traces the whole course of the Zambezi River 1856
Burton and Speke discover Lake Tanganyika, and Speke discovers the Victoria Nyanza . . 1858
Livingstone and Kirk discover Lake Nyasa . . 1859
Speke and Grant clear up mystery of the source of the Nile, following that river from Victoria Nyanza to Cairo 1860–64
Livingstone discovers Lakes Mweru and Bangweolo and the Luapula (upper Congo) River 1867–68
Livingstone explores Lualaba (upper Congo) River and is relieved by Stanley 1871
Cameron maps Lake Tanganyika, crossing Africa from Zanzibar to Angola 1873–75
Stanley explores the Victoria Nyanza and traces the Congo to its mouth 1874–77
Stanley marches from the Congo to relief of Emin Pasha, and discovers Ruwenzori Mountain and Lake Albert Edward 1889

CHAPTER II

THE NILE COUNTRY, ABYSSINIA, NORTH AFRICA

Africa in the Bible

THE northeast corner of Africa has furnished the scene for striking events in Jewish and Christian history. There the deeds of Joseph were wrought, and of Moses. The Psalmist "heard" of Ethiopia among "glorious things spoken"; the Prophets "saw" the altar of the Lord in Egypt and Ethiopia stretching out her hands to God. Here was the refuge of the Child Jesus, and a man of Cyrene (Barka) bore the Cross after Jesus. Men from Libya spoke with the tongues of Pentecost. The treasurer of an Ethiopian queen was the first known African convert baptized to Christianity. Lucius of Cyrene and the negro Simeon were members of the church at Antioch. Alexandria in Egypt superseded Antioch as missionary centre of the early Church, and through her teachers Nubia and Abyssinia became Christian. The Nubian Church resisted Islam for seven hundred years; the Abyssinian, alone of African churches, held her ground and expelled Mohammedan, Jesuit, and Protestant alike.

Approached by Christianity

Ancient Christianity never extended south beyond the Nile States; mediæval Christianity

entered the tropics in 1440, but clung to the seashore; the modern era was inaugurated in South Africa by Moravians in 1737. Modern Christianity has reached, or prepares to reach, every family of the African races.

EGYPT

Face of the country

From the top of the Great Pyramid the eye looks down upon whatever is characteristic of Egypt; on the west, the Libyan hills and yellow desert sand stretching away to the horizon; north, desert and ruined pyramid; south, buried Memphis; eastward at our feet, the Nile, a straight blue thread between joyous, bounteous meadows and tall date palms, in scattered patches of thousands, lifting their soft fronds in air; beyond the meadows, Cairo's white walls and minarets, the citadel at her back.

Venerableness

Egypt was the old nurse of the world. Between the vanishing of Amasis, the last Egyptian king, and the coming of Lord Cromer, one civilization overlaid another; but Persian, Greek, Roman, Arab, all alike sucked the breasts of wise old Egypt. Her monuments go back six thousand years, and every new discovery of the archæologist teaches modesty to modern days.

Successive religions

Theban temples, as well as the oldest book which has come down to us, "The Book of the Dead," reveal belief in an underworld, a day of judgment, and life beyond the grave. But spiritual ideas became obscured; temples of Isis and Osiris arose, of sacred bulls and cats and

images of the gods, and they in their turn lost their power before the revelation of the Son of God. The Bible was translated into Greek, there were learning and great lights — Clement, Origen, Athanasius — in Alexandria; Christian churches filled the Nile valley below the first cataract, and in them prayers ascended for five hundred years. Then came a day when Christianity met her defeat. Islam smote her to the wall, razed her churches to the ground or turned them into mosques. The traveller of to-day stumbles on their broken stones. For a hundred years before her humiliation, the Christian Church was herself preparing the way by corruption of her faith, by quarrellings, and by ceasing to divide her treasury of truth with the heathen. She would not give, and she could not live.

Triumph of Islam

Mindful of the aid which the Coptic Church out of deadly jealousy toward its rival, the Greek Orthodox Church, had rendered to their invasion, the Mohammedan conquerors were willing to accept tribute in place of conversion of the Coptic Church. It was not strong enough to excite their envy; yet it had the gift of persistence. Their patriarch is the one hundred and twelfth in line, and on a Sunday one may still visit its houses of worship. Take it at Cairo: the service begins early in the morning and lasts for hours; chancel, pulpit, and choir of boys are huddled within railings in one corner. All women are shut off in a latticed gallery, so very high and out of range of the

Coptic Church service

priest's voice that it is impossible to hear him, and rising whiffs of incense are their chief share in the service. The audience is, therefore, composed of men. They stand lounging, street fashion, in the open floor, and at intervals in the liturgy or as the host is elevated, give a rousing shout or Alleluia, which to an Occidental sounds like applause in a political meeting. The conducting priest, in gorgeous robes, wears a veil over his face as a reminiscence of Moses, and reads and recites in the dead Coptic tongue. The patriarch is supreme, the clergy are ignorant, the monks are secular, the laity are nothing. Baptism is all-important and fasting the great duty, though alcoholic drinks, to which the people are addicted, are not forbidden on fast days.

Population

The Copts are a waning quarter million in Egypt. Jews and Europeans constitute another fraction of the population; the masses are Moslem and Arabic-speaking, and mosques, dervishes, and fountains for ablutions are everywhere in sight.

British Occupation. — At the opening of the nineteenth century, Egypt was in a state of anarchy. In 1806 Mohammed Ali was appointed Viceroy by the Sultan of Turkey, and during his lifetime warned off both France and England; at his death his family succeeded to the possession of what was equivalent to a throne. The end of the century found the native dynasty only a memory, and England on top.

Effects

British occupation has made a new Egypt. Not to refer to financial equilibrium and steadiness of political relations, England has created a condition of law and order which incalculably favors social, moral, and religious progress. Said a Jewess to the present writer, "Before, we women could not walk the streets in safety, but the English cannon *bum-bum-bumbard* Alexandria, and after that we go anywhere." The bastinado as a means of collecting taxes has disappeared. Respectable Christians of subject races are no longer driven from the sidewalk by the filthiest Moslem. About 1830, Gobat was acquainted with a Turkish woman, the wife of a Greek Christian, who on account of the cross marked upon her arm was put into a boat, her hands tied behind her back, and drowned in the Nile. With England in control, they cannot drop women into the Nile so easily. In 1854 open markets for black and private markets for white slaves flourished at Cairo, and title deeds for Jews and Christians ran: "So-and-so, the damned, son of so-and-so, the damned,"[1] a form no longer legal in courts of Egypt. An atmosphere has been created in which justice can get a backing, Moslem arrogance is astonishingly toned down, and Moslem bigotry unconsciously relaxed.

Illiteracy and education

Egypt, so renowned and with such marks of greatness visible that we scarcely think of it as a part of dark Africa, is still a sodden, igno-

[1] Watson, "The American Mission in Egypt," p. 51.

rant Egypt. Dr. Dennis[1] tells us that when the British arrived in 1882, ninety-one per cent of the male population, and about ninety-nine and one-half per cent of its women and girls, could neither read nor write. The British Ministry of Education, by way of experiment, early took over sixty-five out of nine thousand national (Moslem) schools attended by small children, with the aim of gradually reforming the whole system. Nearly one-third of the school buildings were at once condemned and of the thirty-nine teachers who risked examination only twelve received any marks at all. The schools now directly controlled by the Department have more than doubled, and include fifty higher and professional institutions; it also exercises inspection over thirty thousand other pupils.

Official Sunday

While English rule has so developed and richly benefited Egypt, it must be deeply regretted by all Christian people that, so far, it has not made the Lord's Day honorable in the public eye. English authorities in fanatical cities of India, as Mohammedan Peshawar, have made a practice of closing their offices on Sunday and giving a free day to all their clerks. Not so in Egypt. From Cairo to Khartum, English government offices stand open to transact business on Sunday, while they are closed on Friday when Moslems go to mosque — a day, however, not holy to them, as the Christian Church regards its Sabbath. This is simply a

[1] Dennis, "Christian Missions and Social Progress," Vol. III, p. 66.

concession to Mohammedanism, and one that has not been demanded. Would that English authorities in Egypt might take a leaf from the Buddhist king of Siam and the Emperor of Japan, both of whom have made Sunday a government rest day.

Eighteenth century

Christian Missions. — The Protestant world did not wait on British occupation of Egypt. In 1752 and during thirty years following, eleven Moravian missionaries had "occupied." One, John Antes, was bastinadoed in Cairo in 1779, the text for the day, "I am persuaded that neither death nor life," etc., affording him much comfort. It was strictly forbidden to converse with Mohammedans on religious subjects, and death was the penalty of accepting Christianity. Still, some were converted. A beautiful story is handed down of a man of rank who said to Wieniger: "I have prayed to Almighty God to make me acquainted with a man who could tell me what I must do to be saved. Come, O man of God, you must tell me;" and the record concludes, "As long as we remained in Egypt the man continued to approve himself a consistent follower of Jesus."[1] In 1782 the Brethren withdrew from the country.

In 1825 three Basel-trained men were sent to Egypt by the Church Missionary Society, England, and one of them labored thirty years. They distributed the Scriptures and opened schools, one of which became a training-school for Coptic priests. The mission was suspended

[1] Watson, "The American Mission in Egypt," pp. 23–32.

twenty years and revived with the coming of English rule. Recent advance steps are: the sending out of a young Cambridge volunteer to labor directly for Moslem students; the establishment of *Orient and Occident*, a magazine intended to specially interest Moslems; and a fine school for native girls at Khartum, to be built with the "Gordon Memorial Fund," which has been in hand thirteen years waiting for Lord Cromer's permission to enter Khartum. From this place the Mission prepares to span the Egyptian Sudan until its line of stations meets those coming up from Uganda, one thousand miles to the south. Miss Whateley gave twenty-nine years of energetic labor and devotion to her school in Cairo. It was opened with nine children and increased to six hundred; they were taught the Scriptures, Arabic reading and writing, and the girls had also needlework. Scottish Presbyterians have maintained schools for many years, especially one for Jewesses in Alexandria, in which the vernacular is not used.

British Missions

Taking the continent as a whole, British Missions loom up large and American Missions cut a small figure in comparison; but in Egypt the leading mission is that of the United Presbyterian Church in America. Major-General Haig wrote to *The Church Missionary Intelligencer* of April, 1887, as follows: "The great mission that has long been doing effective work, on a scale beginning to tell most powerfully upon the population, is the American one.

American Mission

Its converts are mostly from Copts, but Mohammedans are not neglected. The Native Church is beginning to be recognized as a distinct body of social importance."

In the fifties

This condition is a contrast to the beginnings of the American Mission. It was founded in 1854, and lonely little groups of pioneers were accustomed to face empty benches on Sunday and to hear themselves called "Nazarines," "dogs," "pigs," on the streets of Cairo and Alexandria. They found the Coptic Church reciting its ritual as for fifteen centuries, "I believe, I believe, I believe that this bread is the very flesh and blood of the body of Christ that was born of the blessed Virgin;" but they saw no works done for the glory of Christ, and ignorance and degeneration of morals left the Copts little above their Moslem neighbors. Efforts were directed to the Copts. In 1860 the Lord's Supper was administered in Arabic for the first time and eleven sat down, four converts — Coptic, Syrian, Armenian — besides missionaries. The first Protestant Church was organized three years later, a step which roused the sleepy priests to pronounce excommunication, the first sign of zeal for their church which they had manifested. The Mission established schools, developing and multiplying them as rapidly as teachers could be provided; converted students were trained to preach and teach; women missionaries went into homes and brought out the old grandmothers to hear the Gospel in their own speech; itineration

First Church

was constant. The mission boat, a dozen book stores, a brigade of colporteurs, bazaar preaching, were so many active arms for progress; little industrial training or medical work are reported. The names of Lansing, Hogg, Watson, and their associates are respected all over Egypt. Congregations swelled, confessions of faith were publicly made, and the churches steadily advanced up the Nile to Assiut, to Luxor, in twenty years to Assuan, in 1900 to Khartum, thence on the Sobat River among the Shulluks, two thousand miles from the Mediterranean border. Here industrial, medical, and evangelistic work are combined. Instrumentalities

The Mission celebrated its semi-centennial in 1904, and reported nearly thirteen thousand pupils under instruction. The larger boarding schools for girls are those at Cairo, where are nearly four hundred pupils and a college is to be developed; a school at Luxor; and at Assiut, the Pressly Memorial Institute. Of the latter, Dr. Watson wrote, "It has had a wonderful influence in changing thoughts, habits, and customs among the women of Assiut, who are advancing along the lines of a Christian civilization more rapidly than women elsewhere in Egypt." Of the College at Assiut, Dr. Dennis, himself a skilled trainer of pastors at the Protestant College in Syria, declares "It has trained a whole generation of men who as pastors, teachers, men of affairs, leaders in journalism, servants of the government, have been a power in the social and civil progress of the country." Semi-centennial

Student Volunteers

A scene lately witnessed at the College speaks volumes for the hold which the claims of Christ have upon its students. Mr. J. Campbell White had come as a visitor and addressed the assembled College, in the morning, upon vital differences between Christian and non-Christian religions. After speaking again in the evening upon the nature of true religion, the younger classes were dismissed, while other students were invited to remain. Half kept their seats, and Mr. White laid before them the subject of carrying the Gospel to all the world, and the need of young men to do it. Some time was spent in prayer, and any who were ready to volunteer were then asked to write out, sign, and hand to Mr. White the following pledge: "I purpose, God helping me, to devote my life to the evangelization of Egypt and the Sudan." Forty papers came in that night, and next day the number reached eighty-one.

What government cannot do

The work of this Mission was at an expanded stage before the British occupation, and its service to Egypt has been such as no political movement could render. Government (1) cannot impose New Testament standards for character or substitution of life for ritual; (2) cannot teach the Bible in its excellent schools, while in every school of the Mission, large or small, hours are set apart for its study, and thus, along with Copts, many Jewesses and nearly three thousand Mohammedan boys and girls learn respect for the Word of God; (3) is helpless as regards the elevation of

woman. Government can protect her position with laws, but cannot fit her to hold a womanly position. Before the train conductor dared to enter our compartment, he pounded on the door and waited discreetly till our Moslem ladies had time to pull up their veils and cover their faces; but it would be a breach of Mohammedan etiquette for an English official to inquire after the health of the harem side of the house. The door of that harem swings open to the light touch of the woman missionary, and it is the office of Christianity to take woman from the mud-hill where Islam has put her and place her, equal with man, in her Father's house.

Mission influence superior

Both government and missions might participate, it would seem, in breaking down social and race barriers in Egypt. No doubt something of this is done in governmental departments with their thousands of Egyptian employees, and along lines of business intercourse; yet it goes without saying that the people regard officialdom with its drums and high functions, amusements, and parade (parade which the people dearly love) as high caste, while the missionary going about on foot to help the lowly and worthless stands for democracy. A large influence is lost through the fact that English officials and schoolmasters rarely speak Arabic. Boys in government secondary schools were found to fall back to old habits a year after they left school, so soon had marriage obliterated the effect of European

A break in education scheme

training. Mr. Houghton, head of the Khedevieh School, Cairo, said: "In order to maintain influence, social relations must be preserved after young men leave school. Education of girls is the *key* to the position." This key the mission has always held, and the problem of preserving social relations is happily solved between affectionate schoolgirls who have established new homes through all the Nile valley and their old teachers and friends in the American Mission.

The key

EGYPTIAN SUDAN

The ancient names, "Nubia" and "Ethiopia," are lost in the modern term, "Egyptian Sudan." Present commanding interest in this section gathers about the name of General Gordon. Long before the Khartum tragedy, the Khedive made Gordon Governor-General of this great province. With indomitable energy he put down insurrection, opened up communication, drawing the people to come freely and unafraid to sell their corn and ivory at established stations. He kept his eye sharply on the slave traders and broke up their camps. Taking his bundle of flour, rice, and dried apricots, with a single attendant he used to ride on his camel from one post to another, praying for wisdom as he went, and without warning would appear before the wily Arab officials, allowing them no time to fix up their accounts. His justice and goodness left a tradition on the Upper Nile so that when he came back for the last time the

General Gordon

people flocked to him. "I come," Gordon told them, "without soldiers; I will not fight with any weapon but justice," and they trusted him as their deliverer. The country was swept with recurring waves of fanaticism until Mahdism found its last ditch at Omdurman; but Gordon was gone.

El Azhar

One of the most famous Moslem institutions in the world is El Azhar, the University at Cairo, founded 988 and containing about ten thousand students. The requirements of such a "University" are the simplest. Given, Saracenic columns supporting a high roof above an immense, barnlike hall; cover the bare pavement and adjacent veranda floors with gowned and turbaned students, each sitting legs under him on his own prayer carpet, inkhorn and paper before him, open book in hand, and swaying back and forth as he reads in a singsong, and you have El Azhar. No laboratories, gymnasium, or libraries required. Methods have not been altered since the school was founded. Attainments of the professors are puerile, and all studies pursued are based on Arabic literature. This settles the question of progress, for "the facts of modern life cannot be expressed in literary Arabic." When, a few years ago, El Azhar asked for some European masters to instruct in modern subjects, great hope was excited, but it was premature. The authorities themselves proved to be not yet reconciled to modern science. As an antithesis to this Islamic mummy of learning, and to be the symbol of a

Gordon College

new civilization, Gordon College was dreamed of. Funds for its erection were contributed by the English public and swelled in Egypt to a total £100,000. It stands at Khartum, facing the Nile, a Moorish structure with a tower which is a landmark for miles around. The object of the college is, Lord Kitchener says, "to give the most practical, useful education to boys in the Sudan." Noble revenge for General Gordon's death — if this were done. At present the Koran is taught as diligently as in a Mohammedan school. On Friday the college is closed, on Sunday in session. A Mohammedan place of prayer is provided, but no chapel, no Bible. In short, we have the strange sight of this government not placing all religions on an English equality, and even giving preference to the religion of the Koran. What would Gordon say to such excessive caution? Has England forgotten Queen Victoria's gift of the two Bibles, — one to pagan, the other to Mohammedan chiefs of Lagos, — with the message, "To show how much the Queen values God's Word"? If this college will fittingly perpetuate the memory of Charles George Gordon, it is bound to introduce its students to the Bible; and if it represents his spirit, it will hold up to them Jesus Christ, the pattern Man.

ABYSSINIA

The kingdom of Abyssinia is credited with a population of ten millions, and is subject to frequent tribal rebellions. The people have the

independent spirit of a mountain country, and their men average five feet and ten inches in height. There is no written code of laws, and King Menelik himself dispenses justice in patriarchal fashion. He receives daily reports by telephone from all parts of his kingdom. The Church, interesting as a relic and because it never bowed to Islam, is sadly corrupt in doctrine, and is a department of government the same as the army. The ecclesiastical language is Ethiopic (spoken in Tigré province), and the vernacular is Amharic. Religion is a strangled sort of Christianity, and morals are sunk to low depths. Insistence is laid upon fasts and the pilgrimage to Jerusalem; preaching is seldom heard. Colonel Speedy saw the walls of churches adorned with rude frescoes: the crucifixion; the passage of the Red Sea, the soldiers being armed with matchlocks; Eve offering the forbidden fruit to Adam in the shape of a huge banana.

Kingdom of Menelik

Strangled Christianity

The Abyssinian Church buried its talent in the earth. It neither imparted to others the truth once committed to its keeping nor admitted the light brought to itself by Gobat. Living here awhile he found "a few pious, self-denying priests," with "four or five" other persons whom he considered "truly converted." In 1837 Krapf found the church in Shoa province supporting polygamy and a "Christian" king with five hundred wives. The English Mission was broken up by intrigues of Romanists, who were also driven from the country

C. M. S. missionaries

soon after. A Swedish Mission has had better success than others. One of the converts, Tajalenj, having been opposed by the priests, appealed to the king for permission to circulate the Bible and do the work of a missionary, and was granted a letter of protection as follows: "The Lion of Judah has conquered Menelik 2d, chosen of God as king of kings in Ethiopia. The Man Tajalenj has visited us. We have examined his belief, and no one must trouble him in that which concerns matters of faith. Given in the city of Wariilo, Nov. 6, 1898."

A modern Christian

Abyssinia has been courted by French, Russian, Italian, German and British. They all "threw bouquets," and Menelik answered with promises, some of which were kept and others revoked. A commercial treaty has been recently arranged with the United States of America, whose representative, Mr. Ellis, was informed by the king, that he intends slavery shall die out in his kingdom with the present generation of slaves.

Commercial treaty with U. S. A.

NORTH AFRICA: TRIPOLI, TUNIS, ALGERIA, MOROCCO

The oldest city known was Utica, founded by the Phœnicians in what is modern Tunis; its long-ruined amphitheatre is a grazing place for sheep. In ruins, also, her rival is buried, — the famed military city, Carthage. Their destroyer is tracked by magnificent Roman remains, and the name which Rome gave to her early colony, "Africa," has covered the whole continent.

Roman ruins

By way of Rome came the Christian faith only sixty years after the Ascension; a hundred years later the church of Carthage was flourishing; another hundred years and the blood of the first African Christian martyrs — Nymphanion, Felicitas, and Perpetua — reddened the sands at Carthage. Augustine is the greatest name which the period bequeathed to us. He died at Hippo, the seat of his bishopric. The modern French town of Bone is built on the spot, and St. Augustine's cathedral is there. In a newer one two miles away is seen a picture of Monica and her son, and beneath are the words, "If I do not perish, I owe it to my mother."

North African Church

The glory of the expanding church was its martyrdoms; dissensions were its shame and the root of its downfall. In less than a hundred years after the soldiers of Islam struck their first blow in Barbary (Tripoli), all North Africa succumbed. The altar fires of the Christian Church slowly died out, their embers occasionally fanned by mediæval missionaries, crusaders, and knightly orders. Two names especially, "Smell sweet and blossom in the dust": Louis IX. of France, who died in Carthage and is still revered there as a local Moslem saint; Raymund Lull, the Spanish martyr of Algiers. The English Wesleyans have a mission at Bugia, where he perished.[1]

Morocco. — Only three native States in Africa

[1] Consideration of this period has already been covered in United Study Series, Vol. I, pp. 10, 11, 130, and is therefore not treated here.

are independent of European control: Liberia, Abyssinia, and the Sultanate of Morocco. The condition of Morocco is influenced socially and financially, as all North Africa is, by the presence of thousands of European residents with their business interests; politically, the country is weak nearly to the point of dissolution, and France carefully notes every change of the patient's temperature. Prevailing atrocious cruelties, exposed by the Howard Association ten years ago, have not since been greatly modified. Among the charges brought was a want of administration of law. "The guilty are not usually sent to prison. It is the innocent person possessing means who is pounced upon and made to pay debts he never contracted. The highest official is never secure. To-day he may be in favor; to-morrow poisoned by a cup of coffee." Prisons are foul and vermin-infested. The general lawlessness aggravates ordinary slavery. "It is not infrequent to see fine young Moors who have had both eyes put out for some trifling theft."[1] As in the days of Regulus, the old Carthaginian mode of keeping offenders in casks studded with sharp nails, until they die, is still practised in Morocco.

Lawlessness

Robert Kerr, M.D., who has conducted a mission hospital for many years at Rabat, treating two thousand to four thousand patients yearly, testifies[2] to the ignorance, cruelties,

What a physician sees

[1] London *Times*, January 7, 1893.
[2] Kerr, "Pioneering in Morocco."

thieving, raiding, and Moslem hatred of Christains, which he encounters in his travels. A woman patient refused to show him her eyes and sat down on the ground; her Moslem husband stood over her and beat her with a stick. "Not," as he told the doctor, "because I wish her to be cured, but because she disobeyed me in public." A stalwart Moor was convalescing from an operation, but recovery was retarded by daily attacks of fever. They were caused, Dr. Kerr discovered, by nightly visits from the spirits, not of the many whom the Moor had killed in war, — those "never cost him a thought," — but of "three travellers whom he waylaid and murdered about sunset and buried their bodies in the lakes." "Poisoning is not considered a sin in this country. Soldiers have told me that often, after an engagement, they buried their comrades before life was extinct to prevent the enemy (also Moslem) from mutilating their bodies."[1] No missionary could live in the country without consular protection. Conversion to Christianity is a capital offence, yet some have risked all for love of the Saviour.

Tripoli labors under the disadvantages of a vassal of the Sublime Porte. The slave trade is illegal in Tripoli, but exists in disguise; the only Christian missionaries are at the capital.

French North Africa. — Algeria and Tunis are French colonies, and the French language is largely in use in towns. All this coast and that of Tripoli was the scene of the Corsairs. The Corsairs

[1] Kerr, "Pioneering in Morocco."

When Portugal paid down $700,000 to ransom her subjects whom the pirates had made captive, some of them had been in slavery forty years. Among efforts of different nations to subdue the pirates, the United States Navy took a hand, by several short, snappy expeditions to Barbary, and secured the first treaties made on the basis of no future money exaction from shipping. Piracy, however, was not conquered until France destroyed the execrable government of Algeria. Tunis was one of the mouthfuls gobbled up by France in the partition of Africa. It was a terrible blow to Moslem tradition when the French troops entered Kairwan, the religious capital of Tunis, and the Holy City of Moslem Africa. Since its founding, twelve hundred years before, it had been guarded by a halo of sanctity, and no Christian had set foot in any of its mosques. M. Guerin wrote in 1861: "There the muezzin, who calls the faithful to prayer from its many minarets, has never yet seen the symbol of a creed which knows not Mohammed. There the *imam*, interpreter of the Koran, has never found himself in the presence of a minister of the Gospel of Christ." The North Africa Mission now has a station in old Kairwan. Islam has dominated North Africa for twelve hundred years, and whatever Islam is, has been engraved upon its life and institutions.

Holy Kairwan invaded

Roman Catholic

Modern Missions. — Roman Catholic fraternities and societies are active on the southern shores of the Mediterranean. Four of these

orders are French, two are Italian, and there are Portuguese and Spanish priests. The latter devote themselves to Christian congregations, but all the others are missionaries to Mohammedans. The whole Romish occupation covers less than a dozen cities. Their most striking figure in the last century was Lavigerie, founder of the "White Fathers." He was a Frenchman, passionately devoted to the glory of his country. He was sent as archbishop to Algeria, and there and in Tunis his ability, energy, and indomitable perseverance left their mark in numerous chapels and churches which he rapidly erected, in museums, schools, hospitals, improvements, in farming and other affairs; he became the most influential Frenchman in the country. Dr. Noble[1] points out, however, that he never learned an African language nor translated the Bible. Characteristic of Lavigerie is the marble tomb which he prepared for himself in the Cathedral of Carthage and blessed with pompous ceremony. Characteristic of his priestly methods was his commissioning a company of French priests, with all Central Africa to choose from, to settle in Uganda, the one spot where a Christian Mission was already inaugurated.

Lavigerie

"Cardinal Lavigerie was a modern type of prelate, who posed as the denunciator of slavery and the slave trade without ever making any personal acquaintance with its horrors. He endeavored to obtain in the Roman Catholic world the glory of a Livingstone without going through

[1] For a keen and caustic parallel drawn between Lavigerie and Moffat, see Noble, "Redemption of Africa," pp. 673–682.

Livingstone's hardships. His strong political bias has somewhat discolored his strenuous efforts for the evangelization of Africa." [1]

Protestant

The Protestant Church, so far as she has remembered North Africa, has taken thought of Jews as well as Moslems. There are English, Swedish, and French missionaries to Jews in at least six cities. Missions to Mohammedans are conducted by English, Scotch, and French churches; by the British and Foreign Bible Society, Gospel Union Mission, Central Morocco and South Morocco Missions, Gospel Mission of Kansas, and a number of individual enterprises. The "North Africa Mission," representing English Christians of various denominations, is the most extensive Protestant effort. It has been in the field twenty-five years and has nearly a hundred missionaries, of whom many are single women. The beginning was made in Algeria, among the Kabyle. The New Testament was translated into their language, and also adapted for the blind, and an industrial department, chiefly carpet-weaving, was introduced. There are small native churches at Tangier and Fez in Morocco, at Djemaa Sahridj in Algeria and in the city of Tunis, besides converts at other stations, and Spanish and Italian congregations. There are schools for Arab, Moorish, and Spanish girls. Arabic is used chiefly in the Mission, but one pagan tribe is reached with the Shilha tongue. Medi-

Leading Mission

Kabyle New Testament

[1] Johnston, "Colonization of Africa," p. 151.

cal work is largely employed by all Protestant agencies in the Mediterranean countries, except in Egypt, which is fairly supplied with physicians of its own. Some restrictions upon Protestant work are imposed by government in French territory. In all, there are thirty mission stations or more, and, as claimed since the century opened, one missionary to one hundred and twenty-five thousand Mohammedans.

Summary

North Africa needs liberation of French law, still more of Mohammedan law. It needs above all the law of Christ, an easy yoke, a burden light.

MARTYRDOM OF PERPETUA AT CARTHAGE
202 A.D.

[Vivia Perpetua, a woman of good family and liberal education, was honorably married and had an infant at her breast. She was twenty-two years old, her parents were living and also two brothers, one of whom was a catechumen like herself.]

Perpetua wrote with her own hand: "My father in his tender affection persevered in endeavors to pervert me from the faith. — 'My father, this vessel, be it pitcher or anything else, can we call it by another name?' 'Certainly not,' he replied. 'Nor can I call myself by any name but Christian.' My father looked as if he could have plucked my eyes out, but he only harassed me and departed. After a few days I was enabled to give thanks to God. After a few days we were baptized, and the waters of baptism seemed to give power of endurance to my body. Again, a few days, and we were cast into prison. I was terrified, for I had never before seen such total darkness. O miserable day! from the dreadful heat of prisoners crowded together and the insults of soldiers. I was wrung with solicitude for my infant. Two of our deacons by payment of money, obtained our removal for some hours in the day to a more open part of the prison. I sat and suckled my infant, who was wasting away with hunger.

"I consoled my mother and commended my child to my brother, and I began to pine away at seeing them pining away on my account. For many days I suffered this anxiety. Then I accustomed my child to remain in the prison with me, and immediately recovered my strength, and was relieved from my toil and trouble for my infant, and the prison became to me like a palace, and I was happier there than I should have been anywhere else.

"There was a rumor that we were to be heard, and

my father came from the city wasted with anxiety to pervert me. 'Have compassion, O my daughter, on my gray hairs. Do not expose me to this disgrace. Look on thy brother, look on thy mother and thy aunt, look on thy child who cannot live without thee. Do not destroy us all.' Thus spoke my father, kissing my hands and throwing himself at my feet. And I was grieved for the gray hairs of my father, because he alone of all our family did not rejoice in my martyrdom, and I consoled him saying, 'In this trial what God wills, will take place. We are not in our own power, but in that of God.' And he went away sorrowing.

". . . We were suddenly seized and carried off to trial. . . . It came my turn, and my father appeared with my child and drew me down the step and said in a beseeching tone, 'Have compassion on your infant.' And Hilarianus, the procurator, said, 'Spare the gray hairs of your parent, spare your infant; offer sacrifice for the welfare of the Emperor.' I answered, 'I will not sacrifice.' 'Art thou a Christian?' said Hilarianus. I answered, 'I am a Christian,' and he ordered me to be thrust down and beaten with rods. . . . He then passed sentence on us all and condemned us to the wild beasts, and we went back in cheerfulness to the prison."

. . . [The keeper of the prison, profoundly impressed by their conduct, admitted brethren to visit them for consolation.] "And as the day of the games approached, my father began to pluck his beard and throw himself upon his face and wish that he might hasten his death. . . . And I was grieved for the sorrows of his old age."

Perpetua maintained her calmness to the end. . . . They came forward in their simple attire, Perpetua singing psalms. The men were exposed to leopards and bears; the women were hung up naked in nets to be gored by a furious cow. But even the excited populace shrank with horror at the spectacle of two young and delicate

women. They were recalled by acclamation and in mercy brought forward again, clad in loose robes. Perpetua was tossed, her garment was rent, but, more conscious of her wounded modesty than of pain, she drew the robe over her exposed person, then calmly clasped up her hair, because it did not become a martyr to suffer with dishevelled locks, the sign of sorrow. She raised up the fainting and mortally wounded Felicitas, and they were permitted to retire. Perpetua seemed wrapt in ecstasy, and, as if awaking from sleep, inquired when she was to be exposed to the beast. She could scarcely be made to believe what had taken place. Her last words tenderly admonished her brother to be stedfast in the faith. All speedily entered into their glory. Perpetua guided with her own hand the merciful sword of the gladiator which relieved her from her agony.

MILMAN, "History of Christianity," Vol. I, p. 355.

Lord, Thou hast made us *for* Thee, and our heart is disquieted till it reacheth *to* Thee.

AUGUSTINE.

CHAPTER III

WEST AFRICA

MORE than any other part of Africa, the West Coast had been the slaver's hunting-ground. Here was the "Slave Coast" of the geographers, and among the Yoruba west of the Niger there had been more kidnapping than in any other quarter. So, the nineteenth century found West Coast tribes branded with marks which generations would not efface. Burned into their character were lust for liquors, lust of chiefs for wealth, and a preference for raising an income on stolen slaves rather than on the crops of well-tilled fields. Brüe, who was many years Director-General of the French Senegal Company, wrote, in 1701, of the Bissago: "They are passionate lovers of brandy. When a ship brings any, they stick at nothing to get it. They forget the laws of nature; the father sells his children, and if they can seize their parents, the children serve them in the same manner. Everything goes for brandy." Brand marks

A carpenter on the *Syren*, 1760, wrote: "Those on the coast learn to be roguish; inland, they are innocent. Intercourse with Europeans has improved their roguery; they pick up one another to sell."

Notorious for atrocious customs

Several regions, in particular, were notorious for their atrocious customs. They were the wealthy and powerful old negro monarchies of Ashanti, Dahomey, and Benin. These kingdoms had developed considerable civilization and elaborate etiquette, and competed with one another to maintain their prestige in fighting and raiding. They were all densely heathen and offered human sacrifices. The fame of the annual carnage when the king of Dahomey "watered the graves"[1] of his ancestors spread far and wide. If any one would revel in a chamber of horrors, let him look up Duncan's "Travels." He may accompany an eye-witness to the capital of Dahomey and see the abject prostrations of the highest subjects as they approach their sovereign. Even the king's mother of eighty years crawls to his feet, with dust on her old gray head. He may see the human skulls — he can scarce see anything else if he uses his eyes — on every side, built into palace walls, decorating drums and standards, on the royal umbrella insignia, carried about in brass pans by slave women, ornamenting garden walks; he will even be asked to drink to the health of Queen Victoria — out of a skull. Singularly, in these three kingdoms, women were influential to a degree unknown over most of the continent. When the Ashanti surrendered to Sir Garnet Wolseley in 1873, they sent out to him a body of their women in fresh

Dahomey court

[1] "Extracts from the Older Authors." Appendix to "Wilberforce on Slave Trade," London, 1807.

white cloths and carrying a white flag at the head of the column. Dahomey had its army of eight thousand Amazons, of whom six hundred as a reward of their bravery were counted among the king's wives. In 1862 the Dahomians destroyed a certain town, crucified an Egba Christian, and carried others into a long captivity. As they became no better with the passing years, it was well that the French put an end to the kingdom in 1893. In the nineties also, bloodthirsty and treacherous Benin, and again Ashanti, were driven to final conclusions with the British, and some of the most revolting practices in all Africa received their death-blow. No one dares to openly offer human sacrifices in British Africa, but it is probable that they still lurk in secret among some of the mangrove swamps of Nigeria coast.

Appropriate ending of the notorious three

Europeans have to reckon with African fever in conducting business and affairs of every sort anywhere in West Africa. A journal of science has stated that eighteen governors or acting governors of Sierra Leone died at their post or on their way home in the last hundred years. Between 1804 and 1824, fifty-three missionaries, men and their wives, laid down their lives in Sierra Leone. They all represented the Church Missionary Society, England, although many of them were Germans. In Guinea a Moravian Mission was closed in 1768, with the death of the last member. Although the entire West Coast still remains unsuited to the foreigner, the number of whites has increased in late

Kissey churchyard

years. Of a population of 76,655 (1901) in Sierra Leone, there are 444 whites, and 646 on the Gold Coast with its population of 1,486,433; on the Ivory Coast are 300 whites, and in Togoland 189.

SIERRA LEONE COLONY

Origin

The British Colony of Sierra Leone began before 1800 as a philanthropic experiment for the negro. From 1808 forward, the peninsula became a depot for slaves who were rescued by British cruisers which stood guard over the slavers on the high seas. From this source not less than two thousand were annually added to the population for many successive years. They had been kidnapped from all parts of Africa, a heterogeneous crowd, many of them the off-scouring of the earth, who sold or threw away the first clothing they had and spent their first earnings in buying slaves for themselves! The linguist Koelle, a missionary, 1847–1853, arranged comparative vocabularies of two hundred languages and dialects which were spoken by the liberated slaves of the colony. This Babel was handsomely surrounded and captured by the English language. To descendants of the old freedmen, English has been native tongue for two generations. There are also pagan aborigines and Mohammedanized tribes having a speech of their own.

Babel captured

Civilization. — Innumerable lives are saved in Sierra Leone through the protection of the colonial government. (1) The old inter-tribal wars

and savage raiding have for the most part been put down; (2) human sacrifices have been prohibited for sixty years; (3) lesser disputes are settled by native tribunals, but the colonial court reserves to itself the power of life and death. The first custom-house in West Africa was established here. No railroads have been projected till within three or four years. The government affords grants in aid of elementary schools, and special grants for industrial schools. Hospitals are maintained at public expense, and several botanical stations have been established where suitable plants are propagated for distribution to the people, and where boys are trained to prepare produce for foreign markets. The country is often beautiful with a lavish tropical vegetation, and the soil is prodigiously fertile. There is still the gold-dust in the earth which tempted the early navigators, and there are palm oil, rubber, timber, cocoanuts, ginger. The British colonies — Gambia, Sierra Leone, Gold Coast, Lagos, and the Nigeria Protectorate, which stand isolated from one another, represent a coast over sixteen hundred miles long.

Schools and hospitals

Christian Missions. — Before 1800, several Scotch and English missionaries went out to the pagan Susu and Bullom tribes north of Sierra Leone, but their attempts were short-lived. The permanent fruit was some elementary books in the Susu, among the first to be printed in an African language. The West Indian Episcopal Church has a mission among the Susu.

A hundred years old

The freed slave settlement has had a hundred years for development, and although it has often been a target for the ridicule of wits, it makes a fairly good showing considering its origin. Sir W. H. Quale-Jones, lately Chief Justice of the Colony, says: "The Sierra Leone Creole is to be found all over the West Coast as a trader, as a missionary, a clerk, a mechanic, and wherever he is found he asserts himself to the full and rejoices to be called a Black Englishman. It is to be hoped that he will turn his attention more largely to agricultural pursuits." The progress made by this people in character and education is almost altogether due to the self-denying toil of relays of missionaries of the Church Missionary Society and the Wesleyans. Side by side they have wrought a hundred years without flinching, and on their lives and graves have been built up a community of thirty thousand Christians, whose towns in respect of public institutions, order and Lord's Day observance wear the usual aspect of nominally Christian country places. This people, which largely came out of the holds of slave ships, stands far above surrounding tribes, and has produced many good and useful and a few distinguished men. A Wesleyan layman, Samuel Lewis, a lawyer, was knighted in the Queen's Jubilee year in recognition of his labors for the practical wants of the colony. A merchant, an old student of Fourah Bay College,[1] bequeathed £70,000 for an agricul-

Two English Missions

Distinguished men

[1] Fourah Bay College is affiliated with Durham University, England.

tural college in which native boys are to be trained. Samuel Crowther ran a unique career as a captive slave boy, a mission schoolboy, a clergyman, a missionary to the country from which he was stolen, and finally the first Negro Bishop. Through seventy years his life was unstained and, although the historian of the C. M. S. admits that in his office of bishop he was "an Eli in exercising discipline," he also says of Crowther, "He lived in an atmosphere of suspicion and scandal, yet no tongue of white man or black man ventured to whisper reproach against his personal reputation."[1] The congregations established under the care of the C. M. S. have become ecclesiastically consolidated, a Sierra Leone Church, now themselves carrying on missionary work among pagans. This church has great outward prosperity and contributes £1000 yearly for missions. It is too lenient with polygamy, and should become a stronger regenerative force. The Society continues active labors in the Sierra Leone hinterland, among the Temne, Lokkoh, and other tribes, all very indifferent to the Gospel.

Sierra Leone Church

Sherbro and Shengeh Districts. — In southern Sierra Leone the prevailing languages are Mendi, Temne, and the Sherbro of Sherbro Island. A bad name hung over the latter district in old days. There is now a flourishing Christian community on the island. These different peoples have received the offer of the Gospel for fifty years, at the hands of the

[1] "History of Church Miss'y Soc.," Vol. III, p. 396.

Mission of United Brethren (Methodist order)

United Brethren in Christ, one of the smallest branches of the Christian Church in America. During an insurrection against the government in 1898, seven of their missionaries were massacred. Five of these, an ordained man and his wife, two women physicians, and a teacher, perished at Rotifunk, less than forty miles in a straight line from the capital of Sierra Leone. A Martyrs' Memorial Church, built of stone, has been lately dedicated here, more than half the cost being contributed in Africa.

Churches and schools

The Mission has organized churches in nineteen places, nearly all provided with houses of worship and, except at central stations, ministered to by native preachers. Each church is a centre from which radiate numerous local congregations. In one of these circuits the paramount chief is a woman. The most important educational efforts are Clark Training-school at Shengeh, where native assistants have been fitted for service; a school for girls at Moyamba, and Albert Academy at Freetown, yet in its infancy; instruction is in English.

An English missionary lately travelling through this section found Shengeh on the Atlantic, "a charmingly pretty place." The chief there is a Christian and "one could locate the homes of Christians by the cultivation of shrubs and flowers, a thing never done by the heathen." Except for thirty thousand pagans, Sierra Leone is practically Protestant.

LIBERIA

Origin

The origin of this free State was American, and its history has been an experiment. In 1811, President Jefferson received a letter containing the proposition of Ann Mifflin (a Friend) that "people of color might be colonized on the coast of Africa." He replied, "I have ever thought that the most desirable measure which could be adopted."[1] In 1816, philanthropists, desirous that Africans should come to their own, founded the American Colonization Society and requested Congress to secure territory for a colony. An act was passed authorizing an agency to provide an asylum in Africa for refugees from slave ships. The Society acquired a section of land on the grain coast, named it Liberia, and the American flag was raised in 1822.

The first emigration had taken place in 1815 and consisted of a body of black freemen conducted by Paul Caffee of Massachusetts, a remarkable man whose father was African, his mother Indian. The Colonization Society, assuming charges, sent successive ship-loads of emigrants to the African Colony. In the course of ninety years it has poured vast sums of money into Liberia, and in the development of its aims, the noble lives of many white men, like Samuel J. Mills, have been laid down. The colonists were chiefly freemen, but included numerous slaves who had been manumitted by their masters on condition that they should

[1] Alexander, "History of African Colonization."

The colonists

return to Africa. Tubman of Georgia freed his thirty slaves and put them in charge of the Colonization Society with a gift of $10,000. Thomas Hunt, a young Virginian, sent his inherited slaves to Liberia and paid the costs.[1] The colonists were poor, of small education, without community of interests; they suffered from climate, from attacks of the aborigines, and conflict with slave traders; some were low, abandoned people. Yet the experiment worked out, and the Colony developed into a Republic in 1847. No one can be a citizen of Liberia who does not acknowledge Negro blood in his veins.

Populations

True Liberians, or descendants of the colonists, number about twenty thousand. They are all civilized and under Christian influence. Their native language, and the national language of Liberia, is English. The aborigines number one million and are mostly barbarous, except as they have been reached by Christian Missions. Leading tribes are the Grebo and Kru on the east, the central Bassa and the Vey on the

[1] Hunt became a Presbyterian minister, a temperance reformer, and chaplain in the Union army. At his death, a paper was found written fifty years before, as follows: —

May 25, 1826. To-day I have been in great trouble. The devil has been tempting me not to liberate my blacks. He has spoken some truth with a great deal of lies. He tells me I will be poor and dependent if I set them free. I shall come to want. My poor heart was made to fear. But those who trust in God shall not want for any good. I will trust. "What is a man profited if he gain the whole world and lose his own soul?" God has shown me that I cannot do my duty and keep my blacks in bondage. I will obey God.

west. Roman Catholicism exerts slight influence. The government has its courts of justice, and its educational system of which Liberia College is the summit. It is the shame of America that her rum and gin have flooded the country. Liberians have in nothing shown more commendable strength than in the public sentiment against alcoholic drinks. Only white men handle liquor, and the churches discipline for drunkenness. Less creditable is the inefficiency of the people in developing their country. There is general lack of intelligent farming. The American Consul-General, Mr. Lyon, says:[1] "Neither horse nor ox nor any of the improved agricultural implements which are used in the United States are employed in Liberia. Everything is done by muscle and sinew. Not even a scythe is used to cut the rice at harvest time. Men, women, and children, by means of a penknife, gather the stocks of rice."

Education, rum, and farming

The Republic has run the gantlet of much ridicule and sharp criticism. Sir Harry H. Johnston, after a recent visit to Liberia, says: "I came to the conclusion that there has been much progress since I was in the country in the eighties. There is a great future before the rubber trade; the whole country is one rubber-producing forest. The Liberian government is spreading the use of English remarkably, even in the far interior. There is scarcely any important tribe that has not several individuals able to act as interpreters."

Estimates of the Republic

[1] *Liberia*, November, 1904.

As to the results of fifty years, Mr. Speer says:[1] "Liberia is barely able to maintain itself. It exerts no influence in the world, and in the evangelization of Africa is accomplishing almost nothing. On the other hand Liberia is a better State than the Sultan of Muscat's, than Korea, than some African colonies under European control, or than some European-Asiatic colonies. Liberia is a fair reply to all who deny the negro's capacity to rule himself."

First Church in Liberia

Colonist Churches. — The first negro preacher to make his mark in Liberia was Lott Cary. He was born a slave near Richmond, Virginia, was converted in a Baptist Church, reformed his vicious habits, learned to read and write, ransomed himself and family, went to Liberia in 1818 under the Africa Missionary Society, and until his death was a faithful worker.

The First Baptist Church of Monrovia was gathered in 1823. In 1836 the minister in charge threw the church upon its own resources and turned his attention to the heathen Bassa. Converts were gained from the Bassa who, in time, developed their own Liberian Convention and founded a high school.

Christian Missions. — Missions to Liberia are American, and were generally established in the thirties. Some societies contributed money to pay the salaries of school-teachers, but Mission Boards of the churches sent out the living missionary and prepared to found Christian institutions.

[1] Speer, "Missions and Modern History," Vol. I, p. 285.

In 1832 efforts were begun by missionaries of the Presbyterian Church, Pinney and others, at Monrovia and up the St. Paul's River at Millsburgh. Removals by death were frequent and white men were gradually displaced by black. The last appointed white missionary died in Liberia in 1868. The annual grant of the Mission Board was gradually reduced in the nineties until, the people having been duly warned, it was wholly withdrawn at the end of the century and after sixty years of assistance the Churches were left to work out their own salvation. Presbyterian

In 1833 Melville Cox went to Liberia and fell within four months, with the dying appeal on his fevered lips, "Though a thousand fall, let not Africa be given up." He was the first foreign missionary of the Methodist Episcopal Church in America. Miss Sophronia Farrington went out the same year. "She suffered everything. All the missionaries died and she was advised to abandon the Mission, but she held on alone until reënforcements arrived. She was practically the link that saved the Mission. Rev. John Seys was the first superintendent and the most conspicuous figure of the Mission, with which his connection lasted twenty-six years." Methodist Episcopal

The Liberia Conference was formed in 1834, and a black preacher from America having been ordained bishop held his office twenty-nine years. There appears to have ensued a long period in which the Methodist Mission received grants of money but no white oversight. In 1884 the Church appointed its most Liberia Conference

distinguished evangelist, devout and fervent William Taylor, to be Missionary Bishop of Africa. Within seven years after his arrival twelve hundred were added to the churches. He also vigorously established stations on the basis of his favorite self-support theory; these were not only in Liberia, but on the Congo, and in Angola three hundred miles inland. After a decade the verdict was, that if white missionaries attempt to support life by manual labor in tropical Africa, they do it at the expense of Christianizing the heathen. Both ends cannot be accomplished at the same time.

Summary

Bishop Hartzell was next appointed to Africa. Eight years afterward (1904) he reported for Liberia Mission a church membership of 3301, nearly 100 ministers and teachers, 60 Sunday-schools, 48 churches; about 1000 pupils gathered into 29 primary schools and the College of West Africa, one-half of them from purely native tribes. The College includes preparatory, academic, and theological classes, and printing and photography departments. Gardening, agriculture, and home industries are taught in all the stations. The recently appointed bishop, Dr. Scott, is a Kentucky Negro who has been a Christian minister twenty-five years, and latterly an editor in New Orleans.

Zion Methodists (black American) have also done something for Liberia.

From 1834 to 1842, missionaries of the American Board[1] laboring at Cape Palmas added

[1] Then representing several denominations of Christians, now Congregational Churches only.

another brief, pathetic chapter of sacrifice to West Coast records. Around the death-beds of that period glows a radiance that is not of earth. Alexander Wilson, the good physician, said with dying breath, he could "not part with the Saviour for the universe." He sent to the town for certain young men and charged them never to forget what he had taught them and to tell the same to their king and people. "Then he prayed fervently for forgiveness of the sins of his childhood, his youth, his middle age, and asked them to sing in Grebo, 'Jesus, dear Friend, to thee I lift mine eyes.' An hour before the end they asked: 'Do you know us?' 'No, no.' 'Do you know the Saviour?' 'Yes! precious Saviour,' and — last words — 'I look to Him.'"

Brave, pathetic chapter

Considerations of health combined with political difficulties occasioned the removal of the mission to Gaboon.

The first missionary of the Protestant Episcopal Church was the Rev. Thomas S. Savage, M.D., who arrived from America in December, 1836, the first of eight medical men sent by the Board of Missions at various times to Liberia. In 1837 came the Rev. Launcelot B. Minor and the Rev. John Payne, the latter becoming in 1851 the first Bishop. His missionary career of thirty-four years was marked by devoted and successful work. "The page which tells of the short life of the second Bishop, John Gottlieb Auer, reads in its devotion like an echo of Livingstone's, as we follow him on his litter in his

Mission of the Protestant Episcopal Church

last illness, baptizing and confirming the natives who flocked about him."[1] Auer's successor, Bishop Penick, was invalided home eight years after his appointment and Bishop Ferguson, a Liberian, was consecrated in 1885. In the course of sixty years, one hundred missionaries courageously went forth, of whom thirty-eight died on the field, and sixty-two were forced by ill health to return home. In recent years few white missionaries have been sent out, while the Liberian and Native staff has enlarged to more than one hundred. At the Triennial Convention of 1904, Bishop Ferguson reported twenty-six clergymen in the mission, all but one of whom are black men trained in Liberia.

Girls' Institute

Services are held in over ninety places, there are about two thousand communicants, and fifteen hundred pupils in schools. New buildings to be erected for the Girls' Training Institute, St. Paul's River, have been secured by the gift of $14,500 from an American donor, and the Liberian legislature has pledged an annual appropriation of $500 for a term of years, toward its support. The need of industrial schools for both boys and girls is very great. The highest institution is Epiphany Hall, at Cuttington, for training the clergy.

St. John's School

One of the most successful enterprises in the Mission is St. John's School for boys at Cape Mount, under the care of the Rev. Nathan Matthews, where about one hundred boys of the Vey and neighboring tribes are being trained to Chris-

[1] Leaflet, Church Missions Pub. Soc., Hartford, Conn.

tian manhood and usefulness. In the neighborhood of Cape Mount effective work is done by Miss Agnes P. Mahony, one of the few American women in the Mission. She is devoting herself chiefly to medical work. On her return from her last furlough in the United States the governor of the tribe met her with a "welcome home," and her request for land was answered by a grant of five acres. Here her portable house brought from the United States was set up and her dispensary and Sunday-school are now in full operation. In his last Report, Bishop Ferguson says: "During the year I have ordained eleven deacons, admitted four candidates to Priest's orders, and confirmed two hundred and four persons."

Mission to pagans

St. Mark's Parish, Harper, has established a mission among a heathen tribe one hundred miles in the interior, sending one of its own Christians as a teacher, and pledging $500 a year to support him and the school he has opened. There is more to this than appears on the surface, for Liberians have been apt to forget the pit from which they were digged and to look down with arrogance upon barbarous aborigines. When they pity them, go after them, and share their possessions with them, we have the evidence that they have been taught in the school of Christ.

Lutheran Mission

The good Lutheran[1] missionaries, Rev. and Mrs. David A. Day, created a delightful oasis

[1] Missionary Society of the Evangelical Lutheran General Synod in the United States of America.

in Liberian backwardness. Their station is Muhlenburg in the northwest. Its thrift and life and cheerfulness, its hospitality to all comers, its church and schools, its productive coffee fields where boys and men did their honest day's work, were the observation of every intelligent traveller. The first girl pupils were taken off from a captured slaver. Many of them were married to young men who settled on the little five-acre farms which were reserved by the Mission for Christian families.

Conference discussion

The Lutheran Conference of Liberia at its last annual session discussed, among other topics, "What is meant by National Righteousness?" and made an interesting application to the subject of travel on Sunday in order to meet a government requirement. Courts of Liberia meet on Monday morning, and it is the rule that people travel on the Lord's Day to attend court. The president is inaugurated on Monday, and troops are moving all Sunday. The outcome of the discussion was a petition to the legislature on the subject.

The outlook

These and other Christian agencies are restraints upon evil, and are striving together to make Liberia worthy of its name; but while with fields left untilled the people eat imported rice and sugar, the Republic cannot rise to heights of material prosperity, and so long as the witch doctor flourishes and the gree-gree house stands as it does in many towns, Liberia can never be a land of true freedom.

THE GOLD COAST

In 1845 it was urged that "schools of industry and agriculture are wanted on this coast more than anything else. From Cape Palmas to Accra there is not a shoemaker, tailor, cabinet-maker, wheelwright, or a blacksmith who can weld a piece of iron with neatness." Industry is the lesson which the Basel Mission has taught the Gold Coast. Black men by hundreds have been trained in the mechanic arts at their institutions, and are called perhaps a thousand miles away to do the artisan work which colonial settlements require. They build houses and boats, make boilers, are coopers, masons, cooks, clerks, telegraphers, etc. There are many godless men among them, and the large material and financial affairs in which the Mission is necessarily involved tends to dwarf the spiritual purpose.

Basel Mission

Two languages of this country — the Ga and Twi — were reduced by German linguists, and the Scriptures have been translated into both. The usual text-books and a Twi dictionary have also been produced. "Besides 7 government schools on the Gold Coast there are 133 maintained by the Basel Mission, 95 by the Wesleyans, 17 by Romanists, 14 by the Bremen Mission, 1 by 'African Mission Zion,' and 4 by Mohammedans: total 264. Secondary education is weak in this Colony, but such as exists is mainly in the hands of the Basel and Wesleyan Missions." [1]

Education

[1] *Church Missionary Intelligencer*, April, 1905.

In the Ashanti campaign, 1873–1874, General Sir Garnet Wolseley declared that two bands of Basel converts, two hundred and eighteen men, were the only reliable native troops in his command. One of the peace conditions on which the general treated with the Ashanti king was the release of all European prisoners in his hands.

Missionaries captive at Kumasi

Among these were Rev. Frederick Ramseyer, a Swiss missionary, and his wife, who with their baby were taken captive almost five years before, and for the most of the interval had been shut up in Kumasi. Their companion missionary, Kühne, had been set free shortly before. The experiences of this little band at the savage court were unique and so filled with perils and horrors that, except for a sublime faith in God, they never could have been borne. Notwithstanding, Mr. and Mrs. Ramseyer went back and spent their strength for the salvation of the Ashanti, only withdrawing in 1904, when after forty years in Africa bodily strength failed. Their mission station, Kumasi, and six out-stations were left with "homesick" hearts to younger hands. The year before, the first railway train had reached Kumasi, and the station was built near the place where they had been dragged as slaves, in rags, before the king, thirty-two years previous. The whistle of the locomotive was heard where once the death-drum sounded.

The first Wesleyan missionaries went to Ashanti in 1841, and those of the Basel Society in the preceding year. During the first half-century of the latter Mission, thirty-nine out of

one hundred and twenty-seven missionaries died after terms of service averaging only two years, and fifty returned as invalids.[1] It has expanded across the border into Togo since that territory became a German protectorate.

A Memorial Stone

Lagos Colony. — At several important centres on the African continent, Memorial Stones have been set up, which stand as vindicators of the battle for freedom. One of these may be seen in the town of Lagos. There is St. Paul's Church on the very site of the slave shed where, in 1821, the boy of eleven (destined to become a bishop) was chained with one hundred and eighty-seven captives and thence shipped for Cuba or Brazil. He was an Egba boy, a branch of the Yoruba people, and his native village in the North had been burned and his father murdered by the Fulah slave hunters. Years after, the scattered refugees from one hundred and fifty-three desolated towns banded together and built Abeokuta, an immense walled town of one hundred thousand souls. One afternoon, in 1846, two missionaries of the Church Missionary Society, one white the other black, entered the gates of Abeokuta. Very touching is the record in Crowther's diary for the day following: —

Crowther and his mother

"*August* 21, 1846. — The text for this day in the *Christian Almanac* is *Thou art the helper of the fatherless.* I never felt the force of this text more than I did this day, as I have to relate that my mother, from whom I was torn away about five and twenty years ago, came with

[1] Noble, "The Redemption of Africa," p. 517.

my brother (in-law) in quest of me. When she saw me she trembled. We grasped one another, looking at each other in silence and great astonishment; big tears rolled down her emaciated cheeks. She held me by the hand and called me the familiar names by which I well remember I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still, and cast now and then an affectionate look at one another."

This mother was among the first-fruits of the Yoruba Mission and lived to over one hundred years. Another early Christian, a catechist in 1857, was taken captive with other converts by the king of Dahomey. Five of the company including three women were offered as sacrifices to idols, but after five years of captivity this man escaped and returned to his work as a catechist and, in 1903, he died at Abeokuta at the age of one hundred and ten, leaving a son in the Christian ministry.

Cession in 1861

The king of Lagos ceded his State to Great Britain in exchange for an annual pension of £1000. From this time Lagos, which had been the foremost slave depot, began to acquire the commercial reputation which has given it the name "the Liverpool of West Africa." Lagos town contains one English and four or five native churches, and the principal mission schools. Interior stations were early occupied at Ibadan and other places, and the first Chris-

Ibadan

tians bore genuine persecution. The Mission was distracted by inter-tribal wars. Five years Rev. David Hinderer and his wife were shut up in Ibadan enduring severe privations, some-

times crying themselves to sleep with hunger, and for a long time sustained on the proceeds of Mrs. Hinderer's large travelling cloak. Later, all the missionaries were expelled in an uprising of Egba chiefs against British authorities, and for years no white man could preach in the interior. In 1904 nine hundred Christians were reported from Ibadan.

An old enemy

In the days of the Royal African Company, their agent, Francis Moore, wrote about the king of Barsalle in Lagos: "When he is well stocked with liquor, he will sit and drink five or six days together and not eat one morsel of food in all that time. It is owing to this insatiable thirst after brandy that his subjects' freedom and families are in so precarious a situation." Drunkenness is still an enormous evil on all the Guinea Coast. Some of the mission churches in Nigeria nearly sank under it. Bishop Tugwell has maintained a constant tussle with it for ten years. "What makes the hearts of your people so hard and their houses so shabby?" he once asked a Lagos chief. Pulling aside some bushes, the chief told him to look beneath. There lay hundreds, if not thousands, of empty gin bottles. And yet an English governor, Sir Gilbert Carter, declared he should be "sorry to see the traffic abolished; the revenue is necessary to carry on government machinery." Deliverance from the demon of drink cannot be trusted to come by way of Government House, but it comes more surely by way of men convinced in their hearts. At Ibadan,

Temperance sentiment

where the Word of God had been working forty years, they held a temperance mass meeting. Christians, Mohammedans, and pagans united in an anti-liquor memorial against the traffic, which was drawn up and sent to England. It was a document 250 feet long and contained 3800 Yoruba names or "marks." Another memorial sent from Abeokuta had 8207 signatures. Imports of spirits in the British Colonies (1903) amounted to £234,485 and in southern Nigeria to £153,559.[1]

A prince in the kingdom of God

A notable Wesleyan recently died at Lagos. He was Prince Ademuyiwa, a Yoruba, whose "stalwart frame, gorgeous robes, naïve vigor, and Christian earnestness" made him an interesting figure on missionary platforms in England. At home in Lagos, he was an exemplary church worker, a local preacher,—"no Yoruba tongue more eloquent,"—and when the Jebu country was opened to Christian teaching, he maintained evangelists there at his own charges.

THE BRITISH PROTECTORATE OF NIGERIA

On the Niger

Nigeria received its present status in 1898, and reckons its population at twenty-five millions. The Upper Niger is Mohammedan, the Lower Niger is pagan. The Delta has always been synonymous with malaria and degradation and heathenism in its most loathsome forms. Idolatry prevails as on all the Guinea Coast, and in Nigeria the favorite idols are brass imitations of the lizards (*iguana*) which infest

[1] "Statesman's Year Book," 1905.

their towns. Although the Gospel of Christ was carried to the Niger forty-five years ago, cruelties, infanticide, cannibalism, domestic slavery, snake worship, poisoning are still common, and sometimes whole towns are seen in a state of drunkenness. The C. M. S. Report states that "not twenty miles from Onitsha," in 1904, "cannibalism is still common." Christians all over the world rejoiced when 1889 witnessed the destruction of the last *juju*, or fetich house at Bonny, paved and decorated with twenty thousand skulls; and they heard with joy of idols abandoned and sent to the Missionary Society in London. On the Brass River, where the boa-constrictor was the leading superstition, the chief threw two canoe loads of idols into the river, was baptized, and died a Christian. But in the nineties there was a terrible outburst of cannibalism on the Brass, and since the century came in, it was harrowing to read: "Cruelty and cannibalism not only exist in the Ibo country around Bonny, but they are gloried in. A young man cannot attain manhood without cutting off the heads of at least two persons." These victims are "propitiatory sacrifices to the Supreme Ruler."[1]

Relapses

The size of the task in Nigeria is indicated by these sentences from the Report of the High Commissioner, General Lugard, in January, 1904: "The areas not yet under control, where slave-dealing, human sacrifices, *juju* observances, and inter-town warfare still go on

Lugard's Report

[1] *Church Missionary Intelligencer*, April, 1905.

unchecked, amount to rather more than one-fourth of the total area of the Protectorate. A considerable portion of the remainder is still in a very unsettled state." The ink on the Report was hardly dry before the Commissioner detailed troops to quell an anti-foreign rising of a secret society in the district of Asaba on the Lower Niger. This society calls itself "Ekwumkwu"—the silent ones—and its attacks were directed against towns where there were buildings or agents belonging either to government or to the missions. Both native Christians and sympathizers with the colonial government suffered equally with foreigners in the loss of their property, and some of them were wounded. Mission houses and churches were wrecked in four out-stations of the C. M. S. A two months' campaign restored order, and "the silent ones" under military direction rebuilt the residences and schoolhouses which they had destroyed. This is a typical instance of the way in which British authorities and British missionaries work hand in hand in Nigeria. In Benin and Bida, which have been subdued by force of arms, mission stations have since been established. There are objectionable features in this method. The old saying in Guinea, "Wherever Christianity comes, a gun, powder, and ball follow," may be now reversible, and in either case the association of ideas is not pleasant. But peoples who create and augment such a chaos of enormities as exists in Nigeria cannot be sensitive to distinctions of method.

Anti-foreign rising

Guns and Missions

Black clergy weak

The conduct of the C. M. S. Mission was left for over twenty years entirely to black clergy and others of the first generation out of paganism, and among them were many moral failures as well as some tried and true ministers, like the two Johnsons. The first white bishop arrived in 1894. It was evident the Mission had suffered for lack of English oversight. One missionary looking beneath the surface has recently written: "The custom is for one who destroys his idols and attends services to be considered a Christian, and this does incalculable harm." The Church Missionary Society has never been timid in the presence of danger and thoroughly believes with the American missionary who said, "Africa must be converted to God whether it is healthy or not." Yet with the climate of Nigeria as it was, exceptionally deadly to white men; and with trade, transportation, and political conditions what they were in the last century, the Society will be justified by all candid minds for having prudently launched the Mission with black agents. Recent blessings have been granted both to the C. M. S. and Wesleyan and American Southern Baptist Missions.

Progress

Here and there new churches were opened: in place of one destroyed by heathen; on the spot where the national god was worshipped among the Bassa; and Dorcas Ogunro's church in the Ilale country. She was a slave who bought her own freedom, and afterward earned the money to build the church and placed the completed edifice at the disposal of the nearest pastor.

An Egba priest admitted that his religious ceremonies were a fraud; but when asked why he practised them, replied, "What about my living?" When the missionary preached to his household and showed the worthlessness of the old religion, "he said that he would allow all his children to come and hear me preach in church, *if only I would refrain from speaking like this to the women* from whom came the bulk of his gain."[1] The best sign of vitality in Lagos is the Mission of the Native Church to the Jebu.

Sorcery supported by women

Hausaland. — The Hausas are a great, superior, Mohammedan people, occupying the central Sudan, and fifteen millions of them dwell in Nigeria. They are a very black race, of unsurpassed physical strength, naturally traders, but capable of being soldiers. A detachment of Hausa troops was seen in London at the Queen's Jubilee. They are the only race in Africa, outside Egypt and Abyssinia, which has reduced its language to writing or made any attempt to produce literature. Their alphabet is a modification of Arabic. In 1890 a brief, brilliant attempt was made to carry Christianity to the Hausa States, under the leadership of Rev. J. A. Robinson, a Cambridge scholar, and Mr. G. Wilmot Brooke, the friend of Gordon. Lokoja, at the confluence of the Niger and Benue rivers, now a Lower Niger

Efforts to Christianize[2]

[1] *Wesleyan Missionary Notices*, 1904, p. 236.

[2] The Sudan United Mission was initiated in the autumn of 1904 by a few laymen, Dr. Karl Kumm leader. The location chosen is Ibi, on the Benue, the eastern tributary of

mission station, was then "farthest north" and their chosen centre. The leaders died in the course of two years, and their associates were invalided home. Ten years after, Bishop Tugwell led an exploring party far north of Lokoja, and several missionaries were permanently stationed at Gierku. From there Dr. W. R. S. Miller wrote (1903): "Yesterday we gave the people a lantern exhibition. The story of the Cross always raises a laugh as rude and coarse and cruel as can be imagined. The story of the sufferings of Christ does not awake any tender or gentle feelings in any, even women; for all are so brutalized to cruelty that the worst horrors are familiar sights. And yet probably no people in the world are more blasphemously full of the name of God, religious in everything but heart."

The missionary Schön made linguistic studies in Hausa years ago, — grammar, dictionary, and translated parts of the Scriptures. Sections of the New Testament have been recently translated. Dr. Miller says, "The Gospel of St. John lends itself most exquisitely to Hausa, and the beauty of the Hausa idiom seems to literally sparkle in this fourth Gospel."

Yoruba Bible

The Bible and various text-books were long ago printed in Yoruba; but of all the many tongues in Nigeria only one has at present a

the Niger, two hundred miles from Lokoja. Several men of the Society of Friends from Ohio, U. S. A., have joined themselves to this new enterprise in a field needy, vast, and vacant of Christian influences.

complete New Testament. Translations are in progress in both Ibo and Nupé, "languages of enormous heathen populations."

General Lugard has punished the great northern cities of Sokoto and Kano, and they alone offer a vast opportunity to the Christian Church. The briefest glimpse of Nigeria says, "Lift up your eyes and see."

Calabar. — Certain heathen customs which pertained to the whole West Coast lingered with great persistency on the Old Calabar River. One of these was the sacrifice of life upon the death of a chief. When Duke Efium was buried, a valuable cloth was first laid on the floor of the grave. Five of the youngest of his thirty or forty wives were placed alive upon it, and not one of the onlooking crowd manifested any feeling for their heart-rending cries. The corpse was laid upon the living supports, and six free men were compelled to eat a poison bean which soon caused death, and their bodies were arranged around that of the duke. Then fifty slaves were brought to the grave's edge, one after another, struck with a club, and allowed to fall into the gaping tomb. For a week after, daily sacrificing went on near the town. The horrid funeral ceremonies concluded with the erection of a *juju* house in which was placed all the furniture that the duke might want in the other world, — tables, chairs, dishes, but everything broken so as to be useless to thieves. The death of the next duke was attended by the murder of about three hundred persons, includ-

The old-fashioned way

ing thirty wives. Upon receiving the well-known summons, "The king calls you," each arrayed herself in her best ornaments, swallowed a quantity of rum, and went forth to be strangled with a copper wire. The king's umbrella carrier, his snuff-box bearer, and other officials were sent with their insignia of office to share his resting-place.

Men who changed the current

In 1893 three men died who were knowing to all the anti-Christian conditions at Old Calabar and had been powerful agents in changing them. They were, the Scotch[1] missionaries, Hope Waddell (ninety years old), who led the first arrivals in 1846, Hugh Goldie (eighty), and William Anderson (eighty-four). The latter wrote of "The Arctic heathenism" of the early years: "Had there been a truth-telling newspaper in town, its daily items would have been of the following stamp: 'Other four slaves of the late —— butchered last night.' 'Five or six of the family of —— to take the ordeal in market place to-day.' 'One of ——'s wives gave birth to twins two days ago — infants killed and mother banished the town.' 'Great gala day yesterday on the river. King and gentlemen in their canoes — drums beating, flags floating — all off in procession to bar of the river — the usual sacrifice of an Albino girl.'"[2]

The three pioneers lived to see every one of

[1] United Presbyterian Church, now "United Free Church of Scotland."

[2] *Woman's Work*, June, 1896.

these inhuman customs referred to, first made illegal within the limits of the original mission, then the law set at defiance by occasional outbursts of superstition, and finally, public opinion settled in favor of law, and inherited savage customs become detestable to multitudes who had grown up under Christian influence. The custom which dies hardest of all is that with reference to twins, — far more numerous in Africa than they are in Europe. The custom prevails in many other parts of the continent." [1]

Twin superstition

Polygamy was firmly met at the church door in Calabar, and the first approach of British control having put a stop to human sacrifices, the younger generations have not had their hearts seared by witnessing the old atrocities.

Notable heathen king

King Eyo II. was a remarkable heathen. He was a total abstainer and had laid aside idolatry before Waddell's arrival. He had learned some English from traders and, until the missionaries acquired the Efik tongue, he interpreted their sermons honestly. The king's sayings were often shrewd. When the French flag was proffered for his canoe, he answered that he always sailed under the British flag. Some villages resisted the law prohibiting human sacrifices on the ground that the old people had always expected to be buried in the old way. "Then," said Eyo, "they should have died sooner and

[1] Rev. Geo. Wilder, American missionary in Rhodesia, wrote (*Life and Light*, Boston, September 1897) of a remarkable woman, the mother of fourteen twin children, every one of whom she murdered with her own hands.

not have lived till the world changed." The king remained a true friend to the mission and generally favored progress till his death, but never came into full gospel light.

Eyo VII., the last of his line, was a Christian king who was depended on in the church as elder and Sunday-school superintendent, just as the best laymen are in Christian lands. He directly promoted the extension of Christianity to neighboring heathen tribes, and looked forward to the extinction of slavery. At his death in 1892, Old Calabar became as he had wished a British colony.

Four Scotch women

Four women missionaries gave a combined service here of one hundred and forty-two years: Mrs. Goldie, who in place of her own lost babies mothered for years a changing family of outcast twins; Mrs. Anderson, who "made men quail under her womanly reproof" of wrong-doing ("She saved many a head and many an ear also," remarked a native woman); Mrs. Sutherland, who backed the women in their fight for decent clothing, who surrounded her tea-table with young traders and took them off to English service; and Miss Edgerly, who did "a quiet, telling work in teaching school."

Modern methods

In the nineties new medical and industrial agencies were introduced, and the history of the Mission in recent years has become a record of advance into heathendom on the Upper Calabar and Cross River, where missionaries of this generation are repeating the heroic struggles of their predecessors.

Calabar has been made the capital of the new Protectorate of Nigeria. It is easy to shut one's eyes and reflect how unsuited for the seat of a civilized government that town would have been had not Scotland sent there its "Cotter's Saturday Night" and Word of God.

CAMEROONS

English Baptist Mission

In 1844 there was not an African Christian between Lagos and Fernando Po, where the English Baptists had been established four years. Their Mission was soon driven out by a Spanish edict against all Protestant services. Then they created a flourishing settlement on Ambas Bay, and built Victoria at the foot of Cameroons Mountain. Alfred Saker with one Christian black man settled on Cameroons River, where he found the people in the usual degradation. Mr. Saker was an engineer and won the people with his skill in building, his rough use of medicine, his patient catching up their language, word by word, and because he never, like the traders, tried to make money out of them. It was four years before the first convert was baptized. In the fifties crowds gathered to hear the Word of God, and as they slowly took it in, the poor people would "touch their lips or beat their heads unable otherwise to express their wonder and joy." The arts of civilization were introduced: a kitchen garden, the clay pit and brick-making, metal-working. The Dualla tongue was beaten into grammatical forms, and the printing-press was busy with

Scripture portions and text-books. The Psalms were printed and the New Testament was translated.

In 1884 all (Cameroons henceforth Kamerun) fell under the German flag, and the fiat went forth that English must be dropped and all instruction given in German. This compelled the withdrawal of the Mission, and five stations, with the results of forty-three years' labor, were handed over to the Basel Society. Country seized by Germany

Since the German-Swiss occupation of Kamerun, the Mission has extended up the Abo and Wuri rivers, a native chief leading the way.

FRENCH WEST AFRICA

The government in neither the Senegal, the Ivory Coast, nor Dahomey is self-supporting, and therefore educational and other public advantages are in a backward condition. The most important of the many different peoples occupying these countries are the enterprising, light-complexioned Fulah, an aristocratic ruling caste in the Senegal and the Sudan, and the Kru-boys on the Ivory Coast, "the best labor obtainable from the Gambia to the Orange River." The hinterlands of the French Guinea Coast meet those of Algeria on the north, thus including the greater part of the Sahara Desert, and West Sudan, in the possessions of France. Here is Timbuktu, once a famous city, now reduced to a village. In all this area Mohammedanism divides control with low-down fetichism. French Roman Catholic missionaries have Backward Timbuktu

many stations. The "White Fathers," in red fez, long white cassock, and girdle about the waist, are established at Timbuktu and on several oases of the Sahara.

The French Congo. — The northern part of the region called French Congo was explored by Du Chaillu, and is the very ancestral seat of the ape family. At a time when a specimen of the gorilla was worth $1000, the missionary, William Walker, sent a skeleton and skin to Amherst College.

Gaboon in 1842

When the American Mission was founded in the Gaboon district, in 1842, there was no establishment of any foreign government within one thousand miles on the coast, and eastward two thousand miles to the Indian Ocean was unexplored savage territory. The very next year a French cannon-ball struck the mission schoolhouse while a religious service was in progress, and soon after France took possession of the Gaboon. In 1849 a cargo of slaves from a captured slave ship was landed and set free to populate the new town, Libreville. It is fifteen miles north of the equator. Agreeable relations were maintained for many years between the colonial government and the mission, but when European rivalry in Africa ran high, the French authorities introduced a restrictive policy, opposing vernacular schools and giving the Scriptures to the people in their own tongue.

On the equator

There were fourteen tribes within reach of the first missionaries, and they spoke a number of languages, one of which, the Dikele, has since

died out. Those tribes nearest the coast had learned a little French and English from traders, and were ambitious to imitate "white fashion." The usual superstitions were in vogue, but bloody customs of the Guinea Coast were much softened down, and persons were rarely buried alive with the dead. The Mpongwe was the leading tribe and numbered six thousand, but after sixty years has shrunk to one-third that number. They were a social people and more cultivated than their neighbors. There were among them a few who, without keeping written accounts, managed a yearly trade of $2000 or more, "all of it in the smallest fractions and driblets," and yet with utmost accuracy.[1] Their women wore a cloth from armpit to ankle. The richer men had twenty to fifty wives, and the women were proud to belong to a man who was above the poor, one-wife level. Rum had already begun to decimate the Mpongwe. The Fang tribe was just sending its advance couriers from one hundred miles inland to the sea. They warned the coast people that the Fang whom they saw were only a single leaf in the forest compared to those who would follow. They were bold, independent, impudent, and carried two-edged swords and spears; now a Fang man is scarcely ever seen without a gun in his hand. They filed their teeth to a point, decorated their hair, arms, and legs with white beads, but wore only a bark cloth the size of a handkerchief, and jeered at

The Mpongwe

Cannibal Fang

[1] Wilson, "History of West Africa," p. 297.

the superfluous garments of the coast; there could be only one reason for them, to conceal deformities. The Fang bought no iron, but made knives without a flaw from native ore, made salt from springs, and used bits of iron for a money of their own. They never sold their fellow-beings until several years after the French located at Gaboon; but the terror of the Fang was on all surrounding tribes on account of their fighting qualities and cannibalism. They ate the corpses of their own people.

A Memorial Stone

The pioneer missionaries, J. Leighton Wilson and his associates, were formerly at Cape Palmas in Liberia. Baraka, their chosen station, is one of the Memorial Stones. In the name survives the memory of a Portuguese slave *barracoon* which once stood on the site. In Spanish territory, on Corisco Island at the mouth of the Muni River, and on the coast from the Muni northward a hundred miles to the Benito, lived the Benga people. Few were the men among them who could not show scars received in drunken frays.

Presbyterian Mission

Missionaries of the Presbyterian Church established themselves among the Benga in 1850, and for twenty years the two neighboring Missions carried forward similar labors. During the Civil War in America both were prostrate, and in 1870 they united under the Presbyterian Board of Foreign Missions.

The Mpongwe and Benga tongues were reduced to writing in the forties, and the New Testament was translated. Gradually schools were planted, dispensaries opened, small con-

gregations gathered, and the seed of the Gospel was sown broadcast by constant, wearisome itineration under an equatorial sun; overland among forest-hidden villages, or, by small open boats subject to tropical downpours, up the Gaboon, the Nkama, the Rembwa, the Bakwe, the Ayol, on dangerous Corisco Bay, and the Atlantic itself. A young Canadian, saintly Arthur Marling, went to the Upper Gaboon. He was the first to translate parts of the Word of God into the Fang, and through fourteen patient years among cannibals at Angom he built up a church of thirty-seven Fang Christians, some of whom have won other Christians. Ten years after his death, an American visitor was met by the old chief with the words, "That Mr. Marling was a good man, send us more missionaries like him."

First missionary to Fang

By 1882 the Mission had extended its line south to Cape Lopez and up the mighty Ogowe River two hundred miles from its mouth. Seven tribes on this river for the first time received the offer of the Gospel. And not in vain. There was a continuous three years' awakening on the Ogowe in the eighties, and in the length of one hundred miles four churches were established. In 1896 there were six hundred Christians on the river. The position of Americans having become untenable under the French authorities, the care of God's flock and the property of two stations were gladly passed over to brethren of the *Société des Missions Evangéliques* of Paris in 1893. In the same year the Mission

The Ogowe awakening

made a bold advance in another direction. Before following this new trail, we must look back for a moment at the record of fifty years.

Greatest handicap

Retrospect of Fifty Years.—The greatest discouragement of the early years was foreign trade. It was the period of the first waves of civilization which "often cast up only mire and dirt." Clerkships captured bright schoolboys, and the attractive Mpongwe girls were sold into polygamy by their fathers for dazzling trade prices. The church rolls often recorded suspensions and excommunications. Once when the church at Baraka celebrated the Lord's Supper, although every African member sat through the service, each heart so condemned itself that not one dared partake. The churches disciplined for fighting, whipping wives, trading in rum, and also, years after, for taking dowry for daughters. A few worthy ministers or catechists were raised up. Several missionaries after a service of more than forty years are still in the harness, and they better than others are able to mark the milestones of progress. The Kombé king is a Christian, and in 1897 he promulgated that no more infants should be betrothed to grown men, and widows were henceforth released from the old, inexorable law of inheritance. Fifty years ago Henry A. Ford, M.D.[1] described Gaboon women: "They are bought and sold, whipped, worked, and despised. Unquestionably they become surly and malicious; they are perfectly faithless to their husbands, whom they torment by their

Church discipline

Fifty years ago

[1] Died in 1858. — *Missionary Herald*, July, 1854.

perversity while they stay with them, and often desert without very good cause." Fifty years after these words were penned, another who saw the West Coast as a bride, in 1860, wrote from Baraka of the changes which she observes in Mpongwe home life, and which illustrate how Christianity refines and polishes: "The changes which first occur to my mind are: (1) husband and wife walking side by side; (2) a whole family sitting together at a well-ordered table; (3) purity of speech; (4) modesty of deportment; (5) a bath for a weary traveller. But these only open a countless list of changes. Women have become kind to one another and learned to forgive. Many are strong Christians, and, though bound to heathen husbands, make their homes pleasant and are obedient except when asked to do wrong—then it is not in the power of man to move them. Gaboon women visit the sick, and talk the Bible to the heathen. When told about the famine in India, their voices filled with tears and they begged to send the year's offerings there." **And now**

What is the outcome of those fifty years? For Africa: the Christian Church set up in the wilderness; the redeemed gathered out from Benga, Mpongwe, Galwa, Fang; the beginning of a climbing upward. What are those fifty years to America? To the Church universal? A glorious bequest; a lustrous page. Nowhere is death such a King of Terrors as in Equatorial Africa. Eleven fell after less than three years' service, and others **Retrospect of half-century**

would have fallen had not their determined comrades hurried them home by the first ship. Nowhere is weakness more liable to overmaster or character to be sapped than on the equator. But the men and women who held this coast for Christ knew their God and did exploits. They believed and persevered, and He bare them all the days of old. They drank more deeply than others of the Saviour's cup of sacrifice, and out of a fuller experience than the first disciples had, they could say, *We are able.* They looked forward in faith to the full conquest of the land, and to a few seraphic spirits, an Adams, a Paull, a Bushnell, were vouchsafed heavenly visions and ecstasy of joy.

The cup they drank

Forward

The Mission covers one hundred and seventy miles of coast and lies within French, Spanish, and, since 1893, within German territory. The latest expansion was one hundred and fifty miles interiorward in Kamerun among the Bulu, a people untouched by civilization and "who never before heard a rumor of divine truth." The pioneer was A. C. Good, whom Dr. Noble fitly styles "a greater Hannington." He made keen and rapid explorations with only two carriers and a pocket compass, and penetrating the country one hundred and seventy miles on foot, saw the dwellings of thirty to forty thousand people. Among many tribes with resembling dialects he found the Bulu dominant and their language understood by all. The Bulu are Bantu, a people "more civil and humane than the Fang," but their equals

in lying. They are a powerfully built, naked people, "shamelessly immoral, — I cannot lift the veil, — nearly every girl is sold for a wife before five years old, but they hold no slaves, and their character is relieved by streaks of humor."[1] A chief with eighty wives confessed that at the time of his father's death he cut the throats of ten, and when his brother died, of twenty persons; but he gave Dr. Good his public pledge that he would never repeat those deeds of blood. The whole Bulu world lay under the paralyzing power of witchcraft. The Bulu

The first rough clearing in the bush was seventy miles from the coast, with forest and bridgeless streams between. A year and a half the pit-saw buzzed; the Sunday congregations gathered regularly and no longer laughed at everything, especially allusions to eternal punishment; a few persons were groping toward the light; a translation of the four Gospels was drafted, several hymns would "go," a Bulu Primer was ready for print; and Dr. Good was the public-spirited citizen of the whole region, interfering to save a wife from entombment, rebuking traders for handling rum, and men for cruelty to their women. All about the station they were saying, "When were we ever before so long without bloodshed as since you came?" The year and a half closed, and the brave, tireless pioneer made his *last* halting-place on Efulen Hill. He had carried the standard of the Cross a step farther towards the Dr. A. C. Good

[1] Parsons, "A Life for Africa," p. 200 *et seq.*

Dying prayer

heart of the continent and left the path open to others. "May good men never be wanting for this Interior," was his dying prayer.

Lolodorf. — In the course of twelve years three stations have been equipped and the frontier has been moved seventy miles farther inland. Lolodorf is a German military post on the great caravan route across the continent. It is a grand junction for carriers, and as many as eleven tribes have been represented at a single preaching service. The Mission has a palaver house for the use of carriers, hundreds of whom, coming from the East with ivory,

Carriers *en route*

sleep at the station every week. A young missionary writes of them: "I went out into the night, where the moonlight lay broad and even on the paths and on the banners of the plantain trees and on the little thatched church. Ngya, one of the early converts, was in the church talking to a company of carriers, and I could distinguish his voice, urgent and rapid in the languid night. 'You have understood?' he would ask. 'We have understood!' they would roar in concert. One of the most interesting opportunities is offered by this transient audience — a people absolutely virgin as to civilization. There are big men from Yaunde and Bene, finer physically than any men I ever saw, and as untutored as you can conceive. Two magnificent tribes without a missionary."

From this station, also, they have found the Dwarfs described by Du Chaillu, and there are first-fruits from among them.

Elat Station is "a gem" with one hundred and thirty-six acres of fine farming land. There is an industrial school, and hundreds of Bulu boys have become willing to cultivate the fields, woman's work, and will joyfully toil thirty-seven hours to buy a Primer. "Let us stay!" they pleaded when school was full. "We will sleep in the saw-pit and live on sweet potatoes." Women have borne floggings for attending worship, and confinement without food for guarding their virtue. Some young men have broken with polygamy. Results

Bulu medicine. — There are several missionary physicians. The Bulu use decoctions of leaves, bark, pepper, etc., "by the kettleful," but they also depend on charms in sickness. Dr. Johnson says they often treat dysentery by tying a knot in the grass. Yet, "they know enough of surgery to open abscesses, and are quite bold in extracting chunks of old iron used for bullets. In serious illness their lot is hard."

The entire New Testament is printed in Bulu and also a hymn-book. Three vigorous young churches stand silhouetted against the pagan background. The latest of the three was organized at Lolodorf but a few months ago, and again we will turn to "the young missionary" for a few words about that memorable Sunday: — Bulu New Testament

"I sat facing the audience, looking across the little Communion table with its pitcher and glass and broken bread, at the fourteen charter members, and beyond them A Church organized

to the massed black faces turned on us with awe. Of those received into membership three leave us to study for the ministry, men who have not spared themselves in the service of God and their fellows. Among the wives, one is the most advanced woman in the Ngumba tribe; another is very animated, with thin, mobile features, and a great gift of hand and voice and eye for relating the miraculous escapes of the Children of Israel. Two men chosen as elders were ordained and served the Sacraments with a beautiful and satisfying dignity. So we sat in perfect peace, with all the swirl of heathenism about us and a thousand pairs of prying eyes upon us. Thus He made his little flock to rest at noon. I think this little Church is a ewe lamb of His.

"These fourteen are the picked of the Christians of Lolodorf. They have been pretty thoroughly instructed. Besides them there are many real Christians emerging out of the shadow — poor stumbling feet and groping hands."

Dr. A. W. Halsey[1] visited this Mission in 1905 and gives the following summary of its outlook: —

"The coast stations show remarkable progress along the lines of self-support, and in a minute and accurate knowledge of the Word of God. A number of the churches are entirely self-supporting. Others are rapidly approaching this consummation so devoutly to be wished in all mission lands, while the assistance afforded by Christians at the main stations to their weaker fellow-Christians at the out-stations in furnishing helpers or in supplying materials for church edifices, schools, and manses is most gratifying. Self-support in Africa means self-reliance and self-respect for the African Christian, and a self-propagating African Church. The coast Christian knows his Bible by chapter and verse. I met many leaders whose minds seemed saturated with

[1] Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

the Scriptures. Candidates for the ministry, teachers in Sunday School, and Christian workers quote the Word correctly and aptly. The Church is certainly built on the solid foundation, the knowledge of the living Word.

"There are two marked characteristics at the interior stations: first, eagerness of the people to hear the Word; and, second, their evident ardent desire to impart that Word to others. Once and again as we journeyed, the headman of the town would say, 'Speak to us the Word.' Crowds thronged every service we attended at the interior stations. Many of our auditors journeyed ten, fifteen, twenty, and even twenty-seven miles. Their expectant faces told unmistakably the longing of their hearts. I never saw people so *anxious* for the Gospel. Coupled with this is an evangelistic fervor which is remarkable. Schoolboys during vacation teach the Word in their own towns; women go to mothers' meetings with babies on their backs and work in their hands, only to go home and re-tell what they have learned; African Christians not yet baptized spend Sunday afternoons itinerating from town to town. One lad in a single trip this year cut two hundred notches on the long wooden tooth-brush, commonly used by the natives, each notch indicating that a fetich had been given up by some hearer, "whose heart the Lord opened." Missionary and native Christian alike are eager to plant new stations in the distant interior where are still many unoccupied fields. A committee was appointed by the Mission Meeting this year to explore this new territory. The West African Church is a growing church, and a growing church must be *evangelistic*."

MANDINGO WAR SONG — EXTRACT

Commemorating an advantage gained by King Yaradee over the Fulah.

[The Mandingo live in the Senegal and West Sudan and possess a rich folk-lore.]

Shake off that drowsiness, brave Yaradee, thou lion of war! Hang thy sword to thy side, and be thyself! Dost thou not behold the army of the Fulah? Observe their line of muskets and spears, vying in brightness with the rays of the departing sun!

They are strong and powerful; yea, they are men! And they have sworn on the Al Koran that they will destroy the capital. So, shake off thy drowsiness, brave Yaradee, thou lion of war! Talaheer, thy sire, held the Fulah in contempt. Fear was a stranger to his bosom. He set the firebrand to Timbo, nest of Islamites, and though worsted at Herico, he scorned to quit the field but fell like a hero, cheering his war men. If thou art worthy to be son of Taliheer, shake off that drowsiness, brave Yaradee, thou lion of war!

Brave Yaradee stirred. He shook his garments of war as the soaring eagle ruffles his pinions. Ten times he addressed his gree-grees and swore to them that he would return in triumph to the sound of the war-drum, or the cries of the Jelli should bewail his fall. The war men shouted with joy. Behold! he shakes from him that drowsiness, the lion of war! he hangs his sword by his side, and is now himself!

Follow me to the field! exclaimed heroic Yaradee. Fear nothing; for let the spear be sharp or the ball be swift, faith in gree-grees will preserve you! Follow me to the field, for I am roused and have shaken off that drowsiness. I am brave Yaradee, the lion of war! I have hung my sword by my side, and am myself. I have

shaken off that drowsiness. The war-drum sounds and the sweet notes of the balla encourage warriors to deeds of arms. The valiant Yaradee mounts his steed. His headmen follow. The northern gate of Falaba is thrown open, and they rush from it with the swiftness of leopards. Yaradee is a host! They fall before him! They stagger! They reel! Fulah men, you will long remember this day! For Yaradee has shaken off his drowsiness, the lion of war! He has hung his sword by his side, and is himself!

From "The Republic of Liberia." (Compilation out of print.)

AN AFRICAN HOSTESS ON THE UPPER NIGER

I was regarded with astonishment and fear, and was obliged to sit all day without victuals in the shade of a tree, and the night threatened to be very uncomfortable, for the wind rose and there was great appearance of a heavy rain; and the wild beasts are so very numerous in the neighborhood, that I should have been under the necessity of climbing up the tree and resting among the branches. About sunset, however, as I was preparing to pass the night in this manner and had turned my horse loose that he might graze at liberty, a woman returning from the labors of the field stopped to observe me, and perceiving that I was weary and dejected, inquired into my situation, which I briefly explained to her: whereupon, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted up a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was very hungry, she said she would procure me something to eat. She accordingly went out and returned in a short time with a very fine fish, which, having caused to be half broiled upon some embers, she gave me for supper. The rites of hospitality being thus

performed toward a stranger in distress, my worthy benefactress (pointing to the mat, and telling me I might sleep there without apprehension) called to the female part of her family, who had stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton, in which they continued to employ themselves a great part of the night. They lightened their labor by songs, one of which was composed extempore, for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words, literally translated, were these: —

"The winds roared and the rains fell.
The poor white man, faint and weary, came and sat under our tree.
He has no mother to bring him milk, no wife to grind his corn.
[Chorus] Let us pity the white man; no mother has he."

To a person in my situation the circumstance was affecting in the highest degree. I was oppressed by such unexpected kindness, and sleep fell from my eyes. In the morning I presented my compassionate landlady with two of the four brass buttons which remained on my waistcoat, the only recompense I could make her.

["Travels" of MUNGO PARK, pp. 197–198.]

CHAPTER IV

EAST AFRICA

Ownership

In the days of its naval supremacy, Portugal owned the islands of Zanzibar, Pemba, Mombasa, and a long coast region on the adjacent mainland; but by the end of the seventeenth century this country was mastered by the Arabs, the very people whom the Portuguese had driven out two hundred years before. From the time of the return of the Arabs until the partition of Africa, two rival families ruled, the headship being vested in the Sultan of Zanzibar. The slave market in the city of Zanzibar was the most notorious in the world and the last open market on the African seaboard. To a Mohammedan Sultan, the slave trade was surrounded with the sanctions of both religion and immemorial custom. Therefore it was a memorable event when, in 1873, Sultan Seyyid Barghash Bin Said issued a Proclamation abolishing the slave trade in his dominions. This document is the only one of the kind on record which has been issued by a Mohammedan prince. It must be acknowleged that this act was not so much voluntary as strongly urged, if not coerced, by the British Consul-General, Sir John Kirk. However, the Sultan in good faith

Zanzibar Slave Trade

tried to stop the passage of slave traders through his country: he seized and burned vessels carrying slaves; and although a secret business went steadily on, he succeeded in frightening many coast dealers out of it as they learned, by loss upon loss, what risk their traffic involved. Copies of the Proclamation were carried up into the interior of East Africa by British envoys; but the Arab magnates of the slave trade, at their safe distance in Nyasaland, snapped their fingers at it. They would better have given heed. Their day of retribution was coming. By the Anglo-German Convention of 1890, the northern half of the sultanate fell to Great Britain, the rest to Germany. Zanzibar became a peaceful British Protectorate and, in 1897, the abolition of slavery was decreed in the name of the reigning Sultan. This is slowly becoming an accomplished fact. The actual ruler of Zanzibar for the last quarter century has been not the Sultan, but the English Prime Minister, and it is said that not an Arab nor African but fears and respects Sir Lloyd Matthews.

Sultanate divided

Zanzibar city

The capital city is the traditional meeting-place of Arab and Indian commerce, and contains one of the most conglomerate populations in the world. Every tribe of the Bantu race, and every race from Arabia, India, and Persia, and every European nationality, is recognized on the streets in his characteristic dress. The prevailing tongue is Swahili, as in all East Africa. Islam is nominally the ruling faith; but, among the masses, it is eaten up by abo-

riginal devil-worship, with which Islam has never attempted a struggle.

The first Protestant missionaries to make their mark on this part of the world were Krapf and Rebmann, German Lutherans, under direction of the Church Missionary Society, England. In trying to reach the Galla, a promising people south of Abyssinia, Krapf was journey-driven to the island of Mombasa. Here brave Rosina Krapf and her baby died (1844), and their grave, by her express wish, was made not on Mombasa, but on the mainland opposite—"A sign," her desolate husband wrote to the committee, "that you are summoned to the conversion of Africa from its *eastern shore.*" Thirty years after, the answer to that summons was Frere Town, one of the Memorial Stones in the history of African Missions. Frere Town was established as an industrial Mission for liberated slaves. Large consignments of men, women, and children who were captured from Arab dhows were domiciled there, and, seeing how comfortable they were, many runaway slaves joined them. This naturally increased the hatred of Arab slave-holders toward Christianity, and at one time a hundred young men in Mombasa had a vow "to make soup of the livers of two of the missionaries."[1] A Christian chief to whom a colony of fugitive slaves attached themselves actually suffered a horrible death. As in Sierra Leone, the Frere Town community was a mob of ignorant,

A Memorial Stone

Frere Town community

[1] "Hist. of Church Missionary Soc.," Vol. III, p. 91.

naked heathen, with no common speech between them. As saving salt to the raw mass, a body of Christian African ex-slaves were removed with their missionary, Mr. Price, from the Bombay Presidency, India, and became the nucleus of Frere Town. Without them the community could hardly have been organized — buildings put up, roads made, food supplied, and Christian truth imparted. As an illustration, one of the Bombay catechists was a model "line-upon-line" instructor. With two hundred adults in front of him, David gave out the statement that there is a God and that He is everywhere present. This he followed with "the formula, 'God is in every place, above and below,' and, dividing his audience into several groups, he patiently persevered with each group till they could utter the words without his assistance. He repeated the formula at least three hundred times."

The sequel

When, in 1885, a revival of the trade again brought hundreds of rescued slaves to Frere Town, they were fed, clothed, and taught by industrious Christian people who were themselves the freed slaves of ten years before. Frere Town is the centre for training schoolmasters, catechists, and pastors for Mombasa diocese, and out of the mob of freed slaves have come some useful men in these departments.

Mombasa, the capital of British East Africa, is a bigoted Moslem town. The condition of morals may be inferred from the fact that an English missionary is obliged to forbid conver-

sation in her woman's knitting class because "even the gentlest of them" use awful blasphemy. The bishop resides at Mombasa, and the Hannington-Parker Memorial Cathedral is rising there. The Medical Mission, on the mainland opposite Mombasa, includes a hospital, dispensary, and leper house. Up the estuary which Mombasa faces is Rabai. Here, in 1874, John Rebmann was still living, totally blind, surrounded by about a dozen Christians of the Wanika tribe. He had been twenty-nine years on the coast without once returning to Europe. New Year's Day, 1889, was an historic occasion at Rabai. Freedom papers were then given to nine hundred slaves, one-third of them from the Methodist Mission at Ribe, who had all been redeemed by the British East Africa Company.

Two coast towns

Inland from Mombasa, in the Taita district, the Gospel has been carried to wild aborigines. In the summer of 1904, a traveller after marching through "beautiful forest scenery" found Sagalla a "splendidly placed mission station" on the Taita hills, and Rev. J. A. Wray still in charge, as he was twenty years ago. Then his life was constantly in danger—"more than once poisoned arrows were shot at him; now he is respected and loved as a father, peace reigns, and men go about unarmed." Only thirty baptized persons are reported. These and other C. M. S. stations skirt the line of the Uganda Railroad which runs from Mombasa northwest until it turns westward near its terminal at

On the line of Uganda Railroad

Port Florence on Lake Victoria Nyanza. Italian Roman Catholic missionaries have come in force into Nairobi district. Fifteen miles from the railroad station at Nairobi the new Kikuyu Mission has headquarters, but their frontier is several days farther to the north near Fort Hall, and in sight of snow-capped Mount Kenia. There is also an industrial Scotch Mission in the great and thickly populated Kikuyu country, and a small American Mission is also pulling an oar at Kijabe. The director is Mr. Hurlburt, once connected with the Young Men's Christian Association of Philadelphia, and a few earnest laymen are associated with him. They call their Mission "The African Inland."

First translations for populous Kikuyu

The Gospel of St. John has been translated for the Wa-kikuyu by a C. M. S. man, and other books are in preparation. Within a few hours of the stations mentioned one may take his choice: of the great bamboo forest, of a lion country where a trader is occasionally eaten, of Mount Kinangop with its caravan route at a height of eleven thousand feet, or an enormous plain covered with zebras, hartbeests, ostriches, gazelles, and elephants. To the west of Kikuyu is Rift valley, where the Masai have long grazed their vast flocks and herds.

Mombasa Diocese

The Diocese of Mombasa is sixty years old, and includes stations in both British and German East Africa. The field presents many discouragements. Of Taveta: "They are a weak, degenerate race. 'We wish to be taught but not compelled to give up things to which

we are accustomed, such as beer and our wives.'" Of Mvumi, "One great hindrance stood in the way — sensuality." The awfulness of the bondage to the flesh in which the people are enthralled only incites their teachers the more to point them to Christ the Liberator, for He is able to so renew their minds that even they can learn to say, "In thy presence is fulness of joy; at thy right hand are pleasures for evermore."

English Methodists

Missions to the Wanika and Galla Tribes. — For more than forty years the enlightenment of the Wanika tribe has been forwarded by missionaries of the Methodist Free Churches in England. At their request Krapf located their first station, selecting Ribe back of Mombasa. The Wanika had preserved their race integrity and remained uninfluenced by the pressure of surrounding Mohammedanism, but they have not been so unresponsive to the message of the Cross. The line of extension has since run from Ribe northward two hundred miles among the Galla on the Tana River. A missionary and his wife lost their lives in a savage raid on the Tana. The Galla are also cared for by Swedish and German Missions.

Germans in East Africa. — The militarism of the earlier German officials who appeared on the East Coast caused a general rising of the population in all the Zanzibar region. Into the midst of these exasperated people, Mr. Brooks, an English missionary from up-country, innocently came down in 1889 and, being mis-

taken for a German, he and his sixteen African porters were murdered by armed Africans of the coast. Relations have since become better adjusted, and German East Africa is receiving thorough lessons in road-making, and in cleaning and lighting streets in good Continental style.

Political occupation has been followed up by German Christians of four Lutheran and two Roman Catholic societies. The Protestants have fine hospitals at Zanzibar and Dar-es-Salaam at the coast, and their inland stations to the number of some half dozen are located on the German end of Lake Nyasa. Near Kilimanjaro are several mission centres. In the course of attempting to found a station among the Arooshi, two German missionaries were murdered on Mount Mweru in 1897. Lutheran societies have also located in British East Africa among the Kamba and the Galla peoples.

Mission stations

The Universities' Mission.—This Mission owes its origin to appeals which Livingstone made, in 1857, before the students of Cambridge and Oxford. Besides these two Universities, those of Dublin and Durham are also represented in the Mission. Theologically, it represents the High Church party of the Anglican communion. The home expenses amount to ten per cent on the field. The bishop receives and disburses all funds, and the missionaries are a celebate body, many of whom live entirely at their own charges, none of whom receives more than the supply of necessary expenses. The staff in-

cludes 113 Europeans — bishops, archdeacons, priests, deacons, laymen, and ladies (54) — and 265 Africans. Many old Catholic forms are preserved in the services, but the Word of God is preached in the languages of the country. Emphasis is placed upon the aim to avoid offering temporal advantages for adherence to Christianity: "There are no gifts at baptism. We have no soup-kitchens and Sunday-school treats." The Report does, however, mention a presentation of crosses to sixteen boys for regular attendance at school. The Mission has adopted the fashion of building largely in stone, although in every case suitable stone must be searched for and tested. From the coast to their farthest inland posts on Lake Nyasa, their stone churches, schools, and hospitals may be tracked, lending a mediæval, monastery-like aspect to a country all bamboo, palm leaf, and thatch. The advantages in using stone are that it is white-ant proof; it affords a severe training to African builders and employs them for long continuous periods.

Characteristics

The founding of the Universities' Mission on the Shiré highlands of Nyasaland appears to have been premature. With the death of Bishop Mackenzie in the first year, the Mission was transferred to Zanzibar. One of the most conspicuous objects in Zanzibar is the cathedral, which was six years in building under the direction of Bishop Steere. It is on the old slave market, and the communion-table marks the spot of the whipping-post. The cathedral

A Memorial Stone

roof is built of the island coral, the stalls and bishop's throne are of teak, beautifully carved by East Indians, and the clock keeps Oriental time. Bishop Steere, in the course of an industrious service of twenty years, accomplished a good deal of Scripture translation into Swahili, and prepared text-books also. He caused the construction of the first road and introduced the first wheeled vehicle in Zanzibar. The chief missionary agencies employed are the printing-press and schools. It was in a Zanzibar school that Chuma and Susi were trained, two of Livingstone's faithful attendants, who carried his dead body from Ilala to the coast in safety. The highest grade institution is St. Andrew's College, at Kiungani. In St. Monica's school for small boys they have three races and religions,—Indians (both Christian and heathen), Greeks, and Swahilis. Mbweni is a country parish, and the people are generally small tenant farmers. A girls' school there reports fifty boarding pupils and about as many day scholars, under the direct instruction of women missionaries. These pupils are trained to carry water and work gardens, and weave baskets like their countrywomen all over the continent. A Boys' Industrial Home is on Pemba Island. Everywhere is the stamp of Mohammedanism. Canon Dale writes: "We are in Zanzibar face to face with the most formidable heresy in the Eastern world, and we are doing nothing worth mentioning to answer and overcome it. The native teachers are not suf-

Swahili Bible

Education

The great heresy

ficiently instructed in the Mohammedan controversy to be able to do any effective work, and no European knows much Arabic. The best work would be literary; telling pamphlets, stating our case from the point of view of an average Oriental who believes in God and a revelation and a hereafter, meeting the ordinary Mohammedan objections and pointing out the moral and spiritual excellence of Christianity."

The Mission early crossed over from its island headquarters to the mainland and established stations in the Usambara country, German East Africa. One of these, Magila, consists mainly of boarding-schools. Zigualand has been lately entered. These districts and also villages on the Rovuma River, the southern boundary of German territory, offer great scope to the women of the Mission. Three of them have opened a work for African women and girls at Masasi, north of the Rovuma. This place was settled forty years ago by the first company of freed slaves which was committed to the care of Bishop Steere. The conditions here are very primitive, and the district around is worked, under superintendence of one English priest, by native clergy who live among and *like* their own people.

Mainland stations

Under Bishop Smythies, the Mission extended itself inland to the Nyasa country and regained the ground attempted by the lamented Mackenzie. The Likoma bishopric received its name from Likoma Island in Lake Nyasa. There is the new cathedral, and a considerable group

Likoma bishopric

of stone buildings marks the bishop's headquarters. Two steamships are employed to connect the island with the shore, and for itineration on three sides of the lake where stations are established. A new stone church "with the bishop's throne in the midst" has been erected in a village at the south end of the island. Dr. Robert Howard has built three hospitals in this diocese. January, 1904, he wrote of his medical experience: —

> "The number of patients who have been admitted into hospital this last year suffering from injuries caused by wild animals has been most remarkable. Two patients had broken arms, having been bitten by a lion; two more were injured by leopards; one man had one arm broken by a crocodile, and the other badly torn; and finally an amputation of the arm was performed somewhat clumsily and scarcely cleanly by a hippopotamus. There were three or four cases of snake bites, and two of scorpion stings. We are happy to say that all these patients recovered."

St. Michael's College at Msomba on the lake draws sixty or more boys. Hitherto they have been Nyasas only, and used the Nyanja dialects; but Yao boys have also entered since the Mission has opened stations among the Yao at the south and east end of the lake. The Yao is a stubborn, conquering tribe which was made much worse than it originally was by being the employees of Arab slave traders. The Yao became ruthless slave hunters themselves, and the Mohammedanism which they have absorbed is a very base type. The missionaries make a point of teaching the Yao tongue and stimulating the

The Yao tribe

people to learn to read and write it, and to show that they are proud of their own race and language. In this way it is hoped to weaken the influence of Swahili, the tongue of the Arab masters, of Mohammedanism and the Koran.

THE PROTECTORATE OF UGANDA

The Protectorate north of Lake Victoria Nyanza embraces five provinces, of which the kingdom of Uganda proper is only one. The king is a minor who was baptized Daudi (David), and is under the training of a Christian tutor. The Prime Minister, Apolo Kagwa, a man of tested Christian character, governs the country with two other regents under supervision of the British Commissioner. Baganda chiefs exercise authority individually as overlords of certain sections and collectively as members of the native parliament which sits at Mengo. This is the supreme court of the Baganda, as well as a legislative body; and, although there is the privilege of appeal from its decisions to the Commissioner's court, a year may pass without a complaint of injustice.

How authority is vested

There are said to be six hundred miles of road in Uganda suitable for automobiles. The Uganda Railroad, since the vicissitudes of its erection which included twenty-two men carried off by lions, has become a success. It has enlarged the native horizon of what constitutes comfort. In place of the old one-roomed huts, chiefs are putting up houses with rooms separated by partitions, a course which at once

Influence of the railroad

elevates family life. Common articles of daily use in England are coming to be appreciated. Bark cloth is more and more giving way to cotton, the most of which is the "Amerikani" from the United States. The imports of cotton reported in 1904 were £18,567, or more than double those of the preceding year. The government desires to see the rubber industry and cotton-growing successfully developed. Sleeping-sickness afflicts the kingdom of Uganda, the mortality being practically confined to the near neighborhood of the Victoria Nyanza.

Four Missions

Education is left entirely to the Missions of which there are four in the Protectorate: the Uganda Mission of the Church Missionary Society, England; two Roman Catholic Missions also in Uganda, the White Fathers (French) and the Mill Hill Mission (Irish); a small American Mission opened in 1902, at Kaimosi, twenty miles from Port Florence in Kavirondo. The last represents the Society of Friends, and begins on the basis of evangelistic, industrial, and medical departments. The location faces the great unoccupied field of Kavirondo and the Nandi country to the northeast. The first problem to be grappled with is linguistic, because Kavirondo people are of two distinct races, the one using a Bantu speech, the other a Nilotic.

The first of the four Missions named is in all respects *first* in the Protectorate, the one which has sent the name "Uganda" around the world, and may be said to have given the Uganda

Protectorate to England. The C. M. S. Mission only is considered in the account following, and it needs not to be presented in extended form, for no other Mission in Africa has so frequently and amply been set before the reading public.

A Wonderful Mission. — The Uganda Mission has been the most romantic and one of the most marvellous in modern times. No other has offered so many startling emergencies, so many drawn battles, has commanded so large and such a variety of resources, has called out so many courageous young men of Great Britain. The development of the Protestant Church in Uganda has been phenomenal, although if all the facts were compared it is probable that some contemporary Missions, as the Livingstonia, have made as great proportional progress. The history of Uganda begins in 1875 with Henry M. Stanley's dramatic challenge to Christian England in the London *Daily Telegraph:* "Now, where is there in all the pagan world a more promising field for a Mission? Here, gentlemen, is your opportunity: embrace it! The people on the shores of the Nyanza call upon you." Three days after, a gift of £5000 was offered the C. M. S. committee if they would at once take up the challenge. Inside eight months, eight men with an equipment suited to making a settlement in the heart of Africa were gathered at Zanzibar, prepared to go up and take the land for the Lord Jesus Christ. A similar electric action was that of

Romantic and marvellous

The beginning

Eventful history

1890. Four months previous, reinforcements had gone out to Uganda. Now again, in an evening service of Anniversary Week, a telegram from East Africa was read out, appealing for more men and to start the following Saturday. This was Monday evening, yet by Wednesday there were nine offers, and the four young men selected took farewell of England on Saturday afternoon. Deaths among the mission staff are always to be expected, but Uganda had extraordinary tragedies, — the murder of the young leader, Lieutenant Shergold Smith, and Mr. O'Neill in the first year, and the murder of Bishop Hannington on his way up in 1885. The Mission came to be mentioned from time to time in Parliament; Uganda was the motive of the British East Africa Company, and when the Company would have been withdrawn from Uganda, friends of the Mission rallied with financial support to retain it there. The Christians of Uganda were concerned in revolutions of the throne, and when, in 1897, Sudanese troops mutinied, Captain (now General) Lugard said that the Protestant Baganda who fought under English officers saved the day.

Mtesa and Mwanga

The king of Uganda gave the first missionaries a distinguished public welcome and privately "wanted to know if we had brought the Book." Mtesa all his life had capricious spasms of interest in Bible instruction, but he was subject to frequent reversions — was now a Mohammedan, again a pagan. He was a crafty despot and, though he wore Arab

clothing and upon occasions borrowed a suave Arab manner, he was a savage in cruelty. When he rebuilt his father's tomb, he put two thousand innocent persons to death in one day; yet such was the influence that went forth from the Mission that not one was killed to honor Mtesa's own death. His son, King Mwanga, was a weaker and worse man than his father. The murder of Bishop Hannington lay at his door. Under Mwanga the missionaries were often in peril of their lives, and Nerolike persecutions of his Christian subjects continued at intervals for several years.

The first converts were baptized in 1882, but only three years later the fires of persecution were lighted. The present Prime Minister, then a boy, was terribly tortured, and many were burned alive. In these days when Christianity is popular and audiences of two thousand attend regular Sunday services at Mengo, there are numerous lapses into immorality and, it is said, the most deeply taught Christians are those who confessed the Saviour in the dark days of Mwanga's wrath and persecutions. The Christians were called "readers" from the start, and they have had a passion for the Book. In the space of four years' time they paid for seventy thousand New Testaments and separate Scripture portions. In 1896 the (Protestant) Baganda had three hundred churches of their own building, two hundred evangelists supported by themselves scattered over the country, and there were fifty thousand "readers."

The first Christians

Instance of growth

Toro is a kingdom entirely separate from Uganda, two or three hundred miles distant, and situated at the base of the highest mountain in Africa. In 1894 the only Christian there was the king of Toro. Ten years after there were twenty-five hundred Christians; Baganda evangelists had reaped in Toro.

External life of the Church

The Christians of Uganda maintain their clergy and teachers and build their own churches. Some of the latter, notwithstanding their roofs follow the thatched models of the country, are imposing buildings. Five hundred trees were used as pillars in one church at Mengo, and upon its erection the people bestowed voluntary labor, whose value, rated at 3*d.* a day, was equal to £1000. When this church was blown down, in one of the terrible thunder-storms common in Uganda, the people built on the site a cathedral which accommodated four thousand. This having become unsafe has been replaced, and a new cathedral, consecrated in 1904, drew a crowd of ten thousand Baganda. In 1890 Bishop Tucker set apart the first Baganda lay evangelists, six men, of whom three had refused chieftainships in order to devote themselves to teaching their people.

Sembera Mackay

One of these three was Sembera Mackay, the first Baganda to confess himself a Christian. In the civil struggle of 1892 between Baganda Romanists and Protestants, Sembera Mackay was killed — "the best of all the Christian leaders." Of him, a black African who a few years before was a slave and a heathen, Pilk-

ington, the Cambridge classical scholar, wrote: "My heart is bursting with sorrow. . . . I loved him with all my soul; every one loved him. . . . Our right hand is gone." Farther on, men were ordained to be ministers and deacons, and a few women elders were appointed to deal with Baganda women candidates. Finally, after eighteen years without a woman in the Mission, a picked party of English women was sent out and received with delight at Mengo. The Baganda ministers, as yet, are all of the first generation out of heathenism. Henry Wright Duta is said to preach "logical and spiritual sermons." At the funeral of one of the deacons, a deeply respected old man, Yonasani preached. "God," he said, "lent an axe to the Uganda Church. The axe has done its work and now God has asked it back."

First women missionaries

The root of the civil strife, in which valuable lives were lost, reached back to the day when the "White Fathers" of Lavigerie intruded themselves in Uganda and from the first assumed a hostile attitude toward the Protestant missionaries already there, refusing to recite with them the Lord's Prayer, or even to kneel with them in prayer at the Sunday services of Mwanga's court. The culminating civil war was settled by Captain Lugard of the British East Africa Company, who said in his Report to England: "I emphatically state that it was the Catholic party who entirely and of purpose provoked the war."

Civil war

New aspects

Some changes in the aspects of Uganda, in recent years, are owing to new appliances or to advance steps such as: the introduction of medical work; extension of education, girls' schools, and inauguration of Mengo High School; industrial work under direction of a company which trains carpenters, printers, brickmakers, timber cutters, and builders. A house has been built at Mengo expressly as a residence for the sons of chiefs who come from different and distant sections, and are particularly watched over while under training for their future stations. It is touching to read that one of these boys is the son of Luba, who murdered Hannington. His tribe, the Busoga, is given to wine-drinking and has ever been behind others of the Protectorate. An advance into heathen territory has been lately initiated. Between the most northern station of Uganda Mission and Gondokoro on the Nile, the northern limit of the Protectorate, a distance of three hundred miles, lies the Acholi country. Untouched by the Gospel until now, missionaries have entered the Acholi field with enthusiasm, and expect that their standard advancing northward, post by post, will in time meet the banners coming down across the Sudan from the Upper Nile.

Advance into a heathen district

Were the missionaries of the seventies to revisit Uganda to-day, they would find many surprises. Here and there they would see old people with terrible mutilations, — hands gone, or ears, or nose. This would be natural and remind them of the whimsical cruelties so com-

mon in the days of Mtesa; but they would learn with joy that this awful evil is at an end. The people now loathe such disfigurations. In the old days children were sent away from their parents to be brought up under other guardians. This is all changed, with the best results. A father used to sell his daughter in marriage for two hundred goats. Her lot is infinitely happier now; she marries the man of her choice, and he makes a present of ten rupees to her relatives. Now, a Baganda would be indignant if charged with owning a slave, but twenty-five years ago there were thousands of slaves.

Changes in character

Among bright names which star the annals of the Uganda Mission are those of two laymen, who exercised extraordinary and far-reaching influence. Alexander Mackay, the Scotch Presbyterian, was the mainstay of the Mission for twelve years. "Very humble and childlike on his knees in prayer," as Ashe said, at times Mackay was to the bullying Mwanga as Elijah to Ahab. Energy incarnate, Mackay applied his practical resourcefulness and engineer's training to whatever was needed,—to boat-building, carving type, printing, weaving, constructing a road, baking bricks, erecting the vast tomb of the queen mother. By his inventiveness he softened the enmity of the tyrant king; and, among a people who accounted for all phenomena by magic, he opened the eyes of their understanding.

Mackay of Uganda

Resourcefulness

"The Baganda never saw a deep well before and would not believe water could be had on a hill; but I

repaired a battered pump, and when they saw a copious stream ascend twenty feet and flow, and flow, as long as one worked the handle, they all cried, '*Mackay lubare!*' — (Mackay is the great spirit). But I told them there is only one great Spirit, God, and to each company that came near I explained the action of the pump."[1]

Preacher and teacher

The very month that Mackay arrived in Uganda he regularly held divine service in Swahili at the king's court, Mtesa interpreting to the people. Within three months Mackay was teaching his boys (future bulwarks of the Church) to read their own Luganda tongue from sheets on which he had printed passages from the Scriptures and Prayer-book. The fact that a Christian service could be intelligible to a Mohammedanized heathen like Mtesa, is accounted for by the previous visit of Stanley and his distinct effort to enlighten the king. The Lord's Prayer had been written out at Stanley's dictation, and many copies in Arabic were found. "Stanley began the good work," wrote Mackay, "and we are enabled to carry it on." There was a firm, mutual respect between these two men. Mackay wrote to his sister: "Wherever I find myself in Stanley's track, in Uganda, Ugogo, or even Ukerewe, I find his treatment of the natives has won from them the highest respect for the face of a white man. He never allows any of his followers to oppress or insult a native." And Stanley's words come back to us, when he and his "broken-down embittered men" had visited Mackay, and at the end of three weeks went away "restored and with fresh zest for our work."

Stanley's influence

[1] "Mackay of Uganda," p. 228.

"God knows if ever man had reason to think of graves and worms and oblivion, to be doleful, lonely, and sad, Mackay had, when after murdering his bishop, burning his pupils, strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day after day for twelve years bravely and without a syllable of complaint amid the wildernesses, and to hear him lead his little flock to show forth God's loving kindness in the morning and His faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it."[1]

Mackay's "Never"

When Mackay heard that some in England were proposing to give up the Mission he wrote back, "NEVER!" and when invited from the Society's office to go home for a visit, he declined, "Send us our first twenty men, and I may be tempted to come and help you find the second twenty." He died after fourteen years in Africa, without once returning. Lord Rosebery, speaking of Uganda, said: "I for one, as a Scotchman, can never be indifferent to a land which witnessed the heroic exploits of Alexander Mackay, that Christian Bayard whose reputation will always be dear not only in his own immediate northern country, but throughout the Empire at large." He might have added, — and in the United States of America. When their morning newspapers announced that "Mackay of Uganda" was no more, the spontaneous tear started in the eye of hundreds of the friends of Africa, who did not know until that moment

[1] "In Darkest Africa," Vol. II, p. 386.

how much they loved and honored Mackay, and how much they were expecting from him.

Pilkington

The other remarkable layman was George Lawrence Pilkington, a popular and accomplished Cambridge scholar. He was the linguist of the Mission. He learned the Luganda language on his way up from Zanzibar, so that he conversed as soon as he arrived in Uganda. He was marked out for a translator, and no one ever heard before of such work done with a rapidity, and also carefulness, like his. Epistle after epistle, one gospel after another—his pen flew as if an angel had whispered that his time was short. Only five years after reaching Africa, he carried home the manuscript of the New Testament and a large part of the Old, and the rest he completed, revising all the proofs at his Irish home. The Luganda Bible carries Pilkington's influence down the years. He had declined to be ordained as priest; but Pilkington was the leading instrument when the revival came and, "hundreds at a time," the Baganda were "led into light and liberty." When the Sudanese troops mutinied and only Protestant Baganda would aid the government, several missionaries as citizens of Uganda threw themselves into the fight against the Mohammedan foreigners. Pilkington was one. Though he died with the sound of battle in his ears, the atmosphere about him recalls the passing of the cloistered Bede.

Luganda Bible

On hallowed ground

"Sir," said his boy Aloni, who was at his side, "have they shot you?" "Yes, my child, they have shot me." At that moment the boy saw a

change over his face. "My master, you are dying; death has come." "Yes, my child, it is as you say." "Sir, he that believeth in Christ, although he die, yet shall he live." "Yes, my child, shall never die."[1]

The claims and destiny of a population spread over one hundred thousand square miles depend upon the Christianity of Uganda.

MADAGASCAR

The great African island is one thousand miles long, is the paradise of the botanist, and has been the scene of one of the greatest triumphs of the Gospel. On all the continent only the persecutions at Carthage are worthy to be compared with those of the infant Church in Madagascar. It has been well said that "many who bore the Cross in Madagascar had a deeper entrance into the love of God and peace of Christ than the easy-going Christians at home who contributed money to send the Gospel there."[2] There is a spot called "the weeping-place of the Hovas." It is where, one hundred years ago, captives destined to the slave ships caught their first sight of the sea which they were to cross and their last view of the mountains which encircled their native valleys. The slave trade was abolished by treaty with England in 1817.

Historic "weeping-place"

The Hova people was preëminent among the tribes and ranked high in African civilization.

[1] "History of the Church Missionary Society," Vol. III, p. 791.
[2] Horne, "Story of the L. M. S.," p. 172 (old edition).

The rich wore silk. Courtesy and hospitality to strangers characterized them, as all the Malagasy; there was much sharing of burdens and reverses by families, and excess of indulgence was shown to (living) children. Blood compacts of friendship were common and faithfully kept. The government was a despotism. A servant broke a dish in the presence of the king. He signified to an attendant to see that the man never did it again, and in a few moments the culprit was dead. Gluttony and gross sensuality were universal. One prolonged and public orgie at the capital was so revolting that Mr. Hastie, the representative of England, went to the king and declared that, if it were ever repeated, he would publish the facts in the Mauritius *Gazette*, the kingdom should be held up to shame, and England would refuse to keep her agents in Madagascar. Radama I. was affected to tears and acted upon the warning given, one instance of many in which he was wisely influenced by Mr. Hastie. Awful hard-heartedness was evinced in the treatment of prisoners of war and by the numerous ways in which sentence of death was executed. Diviners had immense power, and the *tangéna*, or prison ordeal, by which Mr. Ellis estimated that three thousand perished yearly, was the scourge of the country. One of the king's sisters being ill, three young women were put to the test of the ordeal and, not successful in passing it, were taken to a high rock in the city and, various members having been first cut off, their

A Hova despot

A good English official

bodies were hurled over the precipice. Mr. Hastie "could not see one anxious countenance in the whole crowd who thronged to witness the scene," and, for an hour after, children amused themselves by throwing stones down upon the mangled bodies. Infanticide prevailed from time immemorial, one of the tribes surrendering to Radama even stipulated that this ancient custom should not be molested. Besides secret child murder, astrologers were publicly called in to pronounce upon the destiny of newborn infants. A favorable decision required an offering from the parents; but the frequent unfavorable verdict devoted the innocent babies to death in either of three ways: they were suffocated in water, their faces downward in the family rice-pan, or buried alive, or — the the favorite method — were laid in the narrow entrance to a fold to be trampled by cattle as they were driven in at evening. If the oxen hoofs spared the little victim, as almost miraculously was sometimes the case, the agonized mother took up the child and bore it away, assured that its evil destiny had been removed. The sovereign was allowed twelve wives, and lesser men accordingly. The Malagasy word for polygamy signifies "the means of causing enmity," and that for woman means "the surplus."

Awful hard-heartedness

Infanticide

Religious Ideas.— The Malagasy term for "God" was equally applicable to a Supreme Spirit or to some local guardian deity. There were national idols, altars, and vows, but no

imposing temples, no order of priesthood. Witchcraft ruled; every man wore charms. Ideas were in confusion regarding a future state, for while the people spoke of death as annihilation, they also held ancestors in reverence and built their tombs at greater cost than their own houses. Jewish ideas were incorporated in some of their customs, as circumcision, sprinkling of blood, a scapegoat, animal sacrifices.

PROTESTANT MISSIONS

In the sixties several bodies of Christians sent missionaries to Madagascar, who all have done excellent work, — the Friends (England and America), Lutherans of Norway, C. M. S. and S. P. G. of England. But the unaided beginnings of a Christian society in Madagascar, and the preëminent share in its development, was the work of another society, and dates from 1818.

The London Missionary Society. — Their first missionaries were two Welshmen and their wives. They were the sole possessors of the Gospel on the island. No Roman Catholic had come there for nearly two hundred years. Soon after their arrival at Antananarivo, the capital, King Radama I. sent a formal letter of invitation to the Society for as many missionaries as they chose to send out, "provided you send skilful artisans to make my people workmen as well as good Christians." This proviso was loyally adhered to, and many of the useful arts

The king's proviso

to-day existing on the island were introduced by lay missionaries. The Malagasy were found without an alphabet, and one of the first gifts of the Mission was the reduction of their tongue to writing. Schools followed, translation of the New Testament, the printing-press, healing and, of course, preaching always. Thirty thousand people could read in 1833. Indolence and apathy were paramount obstacles to the Gospel. The missionaries exercised great caution, and the first church was not organized until 1831. Two traits were marked in the first Christians and spread with the growth of the Church: love of the Scriptures and enthusiastic hymn-singing.

1818, no alphabet

1833, thirty thousand reading

Fifteen years of toil were granted to the missionaries; then for twenty-six years the Church was in the flames of persecution, then it came forth, not crushed but increased many fold, and flourished twenty years; then France came and Roman Catholic priests introduced confusion, but the Evangelical Society of Paris also came, toleration was granted, and these are the present conditions.

Church history in a nutshell

The edict of Queen Ranavalona I. drove out the (only) Mission, and from 1835 to 1861 it was a capital crime to be a Christian. Before the missionaries sorrowfully departed they pushed forward, by night and day, the publication of the entire Bible and many copies were left behind them. Through the quarter century in which these Christians, who had not long been Christians, deprived of their teachers, were

Entire Malagasy Bible

harassed, tortured, slain, they fed upon the Word of God and drank inspiration from their loved hymns, and they clung with marvellous tenacity to their faith. At the peril of their lives they met together for worship on solitary hilltops, in caves, in rice pits, and in recesses of the forest. The first martyr was the young woman Rasalana who, while committing herself to God on her knees, was speared to death before a gazing crowd. Others were thrown from "the Place of Hurling," and as, one by one, they were held in suspense by a rope, off the edge of the precipice, the question was put "Will you give up the praying?" Every one answered "No." It being unlawful to shed the blood of nobility, four nobles, one of them a woman and in the hour of motherhood, were burned alive. The people were astonished to hear them singing on their way, —

The martyr Church

> "Grant us, Saviour, royal blessings
> Now that to our home we go;"

and as they climbed the last hill, —

> "When our hearts are troubled,"

with its refrain, "Then, remember us." The noble army of martyrs was swelled by ten thousand from Madagascar for, besides those who suffered death directly, thousands perished by the *tangéna*, or in chains for life, by floggings, by labor in the quarries, by bitter hardships in hiding and fleeing from place to place.

A Christian queen

In 1868, Ranavalona II. came to the throne. On her Coronation Day she exalted the Bible by

placing it beside her crown, and soon after joined "the praying" by public baptism. She built a Chapel Royal, and ordered her inherited idols to be destroyed by a bonfire. The queen issued no commands upon the people to become Christians, but the royal attitude was sufficient to produce a great expansion in the numbers of sincere Christians, or of those wishing to be credited as such. In the central province, the whole population became nominally Christian. Four stone memorial churches were built upon the principal sites of martyrdoms in Antananarivo. Several hundred ordained Malagasy evangelists and several thousand preachers ministered to the fast multiplying churches, and a Home Missionary Society carried the good news to tribes in both the north and south of the island.

Memorial stones

Fifty years after the first Christians were baptized, the traveller found a new Madagascar. Laws against brick and stone buildings having been repealed, the old mud and thatch dwellings were largely replaced by stone houses; Sunday markets were abolished, there was religious liberty, and a general public observance of the Lord's Day; the Mozambique slaves were emancipated, laws were codified, polygamy was abolished, schools, colleges, and hospitals were prominent exponents of the new thought. The Liberator had come to Madagascar, and His yoke was easy to those who had grovelled under a *tangéna* régime.

Modern progress

The French conquered the Hova and banished

French rule

the queen in 1896. They have established public schools and made fine roads. As results of their occupation the Christian Church, which desires to be independent and maintain its purity, contends against increased sale of liquors, forced government labor, secularization of the Sabbath, and opposition both to religious teaching in mission schools and the erection of new schools and churches.

WILL AFRICANS WORK?

This tremendous hurry to get gold, and in great quantity, has much to do with the outcry about the deficiency of native labor at the South African gold-fields. Natives, like other men, of course, must work. They do so, not perhaps to the extent they might, considering the high price paid for their labor, and it is constantly forgotten how much actual labor is done by them. From Table Bay, for more than a thousand miles northward, all the unskilled manual labor is done, and has always been done, by natives. They lade and unlade all the ships; they make the roads and railroads; they plough the land and tend the cattle; they dig the gold and diamonds, and all the two hundred million sterling or thereby which have been obtained from those mines have been got by the labor of natives. It cannot be said that they do not work. — DR. STEWART, in "Dawn in the Dark Continent," pp. 30, 31.

AN AFRICAN MISSION SCHOOLBOY

"Mission-blacks," in Natal and at the Cape, are a byword among the unsympathetic; but I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not "pious"; he was neither bright nor clever; he was a commonplace black; but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. Every night afterward this service was repeated, no matter how long the march was nor how tired

the men. I make no comment. But this I will say — Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions, for one thing, because I believe in Moolu.

— DRUMMOND, in "Tropical Africa," p. 118.

THE AFRICAN LAKES COMPANY IN A FIGHT

There is something unique, if not heroic, in the spectacle of a small band of white men, stockaded in the heart of Africa, pitted against some of the most powerful and intelligent Arabs of the interior, and contesting with them and their innumerable followers the rights of the natives to their homes.

Handful of men as we were, we were English in heart and in limb; strong with the strength of the race to command, to obey, to endure. Each of us fought as if hope for the garrison hung but on him. Some had come to Africa to trade, some to teach, and some to hunt. Each man came on a separate mission, but when my position was known, when concentrated at Karonga, they had but one purpose, and that the repulsion of the Arabs.

— "Adventures in Nyasaland," p. 297.

THE MISSIONARY IN AFRICA

When the history of the great African states of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals, allowing for the matter-of-fact and realistic character of historical analysis in the twenty-first century. This pioneering propagandist will nevertheless assume somewhat of the character of a Quetzalcoatl — one of those strange, half-mythical personalities which figure in the legends of old American empires; the beneficent being who introduced arts and

manufactures, implements of husbandry, edible fruits, medical drugs, cereals, domestic animals. . . . It is they, too, who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably it has been to missionaries that the natives of Interior Africa have owed their first acquaintance with the printing-press, the turning lathe, the mangle, the flatiron, the sawmill, and the brick mould.

Industrial teaching is coming more and more into favor, and its immediate results in British Central Africa have been most encouraging. Instead of importing printers, carpenters, store clerks, cooks, telegraphists, gardeners, natural history collectors from England or India, we are gradually becoming able to obtain them amongst the natives of the country, who are trained in the missionaries' schools, and who, having been given simple, wholesome, local education, have not had their heads turned, are not above their station in life, and consequently do not prove the disastrous failures I have introduced in my foregoing references to typical individuals sent for their education to South Africa or the United Kingdom. — SIR HARRY H. JOHNSTON in "British Central Africa," pp. 204–205.

CHAPTER V

CONGO STATE AND CENTRAL AFRICA

Resources

The Congo Free State. — Stanley contrasted "furs and timber," the natural resources of the Mississippi valley at the time of De Soto's discovery, with the treasures of precious woods, gums, skins, and ivory in the Congo basin. In this area of a million and one-half square miles (of which four hundred thousand are forest) there was "a waste of fat earth" which would yield "half a million tons of rice," besides other foods. Still more important asset, the Congo contained "forty millions of moderately industrious people."

Moral condition

As for those forty millions, neither the affluence of their lands, nor manifold waterways of the largest river system in Africa, nor fine scenery, nor physical endowment of the people and their shrewdness in trade, had made them civilized men. Many tribes lived like animals in their lairs. In no section of the continent were idols so numerous. Cannibalism was a characteristic. The Upper Congo was lined with murderous tribes through whom the great explorer, on his first journey down river, fought his way with firearms, hearing in his ears day after day the horrid yell, "meat, meat," until,

spent with loss of sleep, with the exertions of thirty-two sharp battles for his life, and the depression of tragic incidents, he reached what is now called Stanley Pool, and recorded in his diary the relief it was to see the fierceness of human faces softened down to something "more like man." The very wealth of the Congo country has invited the greatest calamities. It was long robbed of its own children by inhuman Arab slavers, who were at length driven out by Belgian guns. Then came the respectable "companies" from Europe, reaping a harvest of rubber and ivory through a course of actions scarcely believable of civilized man. In 1891 the rubber industry was in its infancy, but ever since it has been pushed with energy. Rubber is a State monopoly, as are ivory and other products. The commercial companies aided by bodies of State troops (black) collect the rubber tax for the State and receive, it is claimed, fifty per cent of the profits. Atrocities committed to enforce this payment have been charged by British, German, Swedish, and American missionaries, and substantiated by travellers like Glave, by Mr. Ackerman, a Swiss gentleman who was three years an agent of the State, and by officials like Roger Casement, the British Consul. These disclosures began to be heard in 1896, and accumulating testimony of the last years indicates that Belgian officers have been guilty of not simply permitting but ordering their negro subordinates to cut off the hands of those who fail to render the required amount

Calamities

Maladministration

of rubber, and that black police and soldiers have been permitted to devour the bodies of their victims or those slain in battle. Along with these deeds goes a whole category of minor crimes, — floggings, abuse of women and children, injustice, and general maladministration. So that, turning the eye toward the darkest places on the circumference of the earth, at the opening of 1905, none — not Port Arthur with its frightful carnage — is so gloomy and revolting as that State whose erection kindled hope and enthusiasm among the friends of Africa and was named "Free."

Sleeping-sickness

Two other calamities are marked in this part of the world: the fatal sleeping-sickness which has wrought havoc in the population and is the puzzle of scientific experts; and great waste of infant life. A recent medical investigation proved that sixty-eight per cent of babies born in Uganda die under one year old, and there is reason to believe that, owing to sheer ignorance, it is no better on the Upper Congo. The sorrows of the Congo and the bloodshed cry to Heaven for deliverance.

Protestant Missions. — The place of refuge where the poor people may present their appeals — the salt to preserve the Congo Free State — is the Christian Mission. For twenty-five years missionaries of the Gospel of Christ have been introducing such forces as, if left to work unhampered, would abolish the idols, would shoot light through the superstitions, and gradually purify all African society. The very names of

the steamers, *Goodwill*, *Peace*, which have long floated for five thousand miles on the Upper River, breathe a message from another world. And the messengers of peace and good-will have established stations, each an electric light centre from which upspring bright tapers in scores of surrounding dark villages, on both sides of the Lower River, through the cataract region, on the equator itself, to three degrees above, and upon several tributaries of the mighty Congo. There are from two hundred to three hundred Protestant missionaries in the State.

Where and how many

The first stations were created at Palabala and San Salvador, capital of the old Congo Kingdom. The pioneer Missions were English: the Livingstone Inland and the Baptist Congo Mission. The Livingstone Inland Mission was taken over by the American Baptist Union in 1885, and the Congo Bololo, the Swedish, the Christian, and the Alliance Missions have all arrived on the river in later years. Plymouth Brethren have a line of stations, covering twelve hundred miles, among the Garenganze in the southeastern section of Congo State.

The Southern Presbyterian Church in the United States is at work on branches of the Kasai River, south of the Congo, and one of its largest affluents. Their missionaries are both white and black. They have experienced such disappointments as the early death of the accomplished pioneer, Lapsley, the destruction of the steamer bearing his name, whereby a missionary was drowned before reaching his field,

Southern Presbyterian

and the recent wreck of a mission station, Ibange, by angry Bakuba. They have also met with rich success in twelve years of effort among the Bateke, Baluba, and Bakuba, and some even of the Zappo-Zaps, cannibals but yesterday, have been converted. Nearly fifty active evangelists who can read and write have been raised up, and the people have built many of their own places of worship, sometimes only a great shed it may be, seating two thousand. The most powerful man in the country, Lukenga, king of the Bakuba, begged for evangelists. "I have children of my own and a few thousand other children in the village, and I want a God's lawyer to live here and teach them." The king had a difference with the senior missionary because he thwarted the royal purpose to murder one of his subjects. Lukenga sent for Mr. Sheppard. He came and slept all night in the midst of ten thousand Bakuba people. Next day the king had a private interview: —

King of the Bakuba

> "My father killed hundreds who would not obey his word or were of the family of the last reigning king. *I* would kill this man because he does not like me as his ruler and he has a fetich with which to kill rulers. *You* interfered. There came up a little trouble between us; now I have asked you to come that we be true friends. No one shall touch the man; it is finished. I have bundled up all the past, sent it down to the Lekada River; it will pass out into the Nzida, and I shall not think of it again. Now, I want you to do the same."

Land policy

This Mission has been prevented from increasing the number of its stations by the policy of

the government which refuses to sell them any more land. Dr. Guinness said, on a London platform (April, 1905): "They positively will not permit any Protestant Missionary Society to have another square yard of ground in the middle of Africa." The two American Missions, Southern Presbyterian and Baptist Union, had, in 1905, eight thousand church members between them in the Congo State.

First Christian parish

Banza Manteke received the first Pentecostal outpouring and became the first Christian parish on the Congo. About fifty outposts are connected with this church, and all the schools, chapels, and teachers' houses belong to native Christians. And there was "the apostle of Banza Manteke," the son of a chief, "the curse," whom, like Paul, God met in the way; who had gathered the nucleus of a church before his comrades would credit his conversion; who "dreamed of souls" and brought six hundred into the Church of Christ — he, born a black heathen, "the curse."

Bulletins from Congo left bank

From stations all up and down the river, *Reports* read like bulletins of the Holy War. We have glimpses of printing-presses, training-schools, carpentering, brick-yards, sawing in the forest, and grass huts which answer for hospitals. At Bolobo, one woman physician saw 25,200 patients in a year. About Palabala it is an "established custom" in villages where there are no chapels for Christians to meet every evening, read the Word of God, and part with prayer. "In the stillness of a tropical

night every word read or spoken carries far, and some who would on no account attend meetings are compelled to hear the words of life. . . . In towns that a few years ago we were cursed out of, people now drop their work and come running to us. A hard fight to get all church members to put away palm wine." From Kifwa: "Planted a new outpost sixty miles south, visited new work sixty miles east, forty-five miles northwest work begun by our Christians among the Bafunika, entered the Dikidiki tribe eighty miles east; one of that tribe is now preaching to his own people." At Matadi, "Four hundred young men joined the temperance society." From Ikoko: "Average income for the men is less than $18 a year; Sunday collections averaged $1.38 for each contributing member. Vinda and Frank were told repeatedly at Stanley Pool that if they came up river, they would be killed and eaten, but they have been in this region nine years, active and earnest, and have faced death to tell the love of Jesus to strangers." San Salvador district: "There are fifty-two schools, forty-seven of the teachers voluntary workers." At remote Yakusu: The first convert baptized in 1902, and "primers called for at an alarming rate."

River Christians

"I am going to read"

"The very women who were loudest in warning the girls to have nothing to do with those queer marks the white woman made on the blackboard are learning to read and write themselves. I have sixty names of married women on the books. The girls were amused and

excited to see their mothers and aunts coming to school; but the Yakusu woman is not easily daunted, and said, 'Laugh at me, but I am going to read.' The first teachers were two of my most difficult noisy girls, leaders in town broils, the first to begin, the last to leave off. Only Jesus could have wrought the change in them. They are now peacemakers, womanliness has come into their faces, their voices are softer, and they are trying to follow Jesus." [1]

Moral contrasts

There has come a great change in thirty years on the Congo. Of the very tribes which were so sunken in immorality when Stanley found them that he declared they were "more like demons than human beings," Dr. Leslie now writes: "Thousands are learning to read the Word of God. In many sections polygamy and slavery are passing away. Women are being raised to their proper level as companions and helpmates of men. Children in the schools are becoming Christians in their childhood." Another says: "The people live in better houses, choose better sites, eat more wholesome food, use soap on their bodies, make clothes to wear, and, above all, worship the true and living God. The death-rate is decreasing and birth-rate increasing. The Gospel is raising a superior race here in Congo."

Physical progress

Some of these contrasts were forcibly set forth by Congo Christians themselves, during the celebration at Wathen of the twenty-fifth anniversary of the Baptist Congo Mission. The people had come from long distances, from many sec-

Congo witnesses

[1] Annual Report, Baptist Miss. Soc. (London), 1903, p. 75.

tions and clans, bringing their harvest offerings. One of the deacons remarked that the very road to Wathen used to be unsafe for travellers. Mayenda, an evangelist, said: "See what the Gospel has done for us. But for *that* we should be strangers and enemies; now we are friends and brethren in Christ." Mbandila, one of the best teachers, said: "Formerly violence, robbery, and murder were rife; people sold each other. He himself had been pawned into slavery for a debt, and still in the dark districts the old style prevails; but with Christ we have light and love." The missionary historian added that marriage customs have been improved, one hundred blankets are now in use for every one used twelve years ago, and fetichism, "with its senseless fury," is no longer supreme in the neighborhood of Christian communities. "At Vivi, years ago, a canoe overturned, and six men were drowned. It was considered so serious an affair that two witches were found for each death; so twelve more had to die. I knew some who were killed and tried to persuade them to run away."

Christ, light and love

All this purifying and elevating has come only after weary years of toil and sacrifice. In these days missionaries avail of the "expensive blessing" of railways, telegraph, and steamers. The pioneers wrestled with virgin savagery, jungle paths. They had no mere book acquaintance with wild beasts, but actual encounter with alligators under their boats, boa-constrictors among their kids, with leopards

and elephant herds. Arnot, in the South, faced hyenas and lions. They did hard manual labor — building, boating — in a tropical climate. Several stations were burned to earth, one was destroyed by tornado; no underwriter would insure their boats. They had perils of floods, and of insolent chiefs who demanded gin. They endured depression from contact with violence, loathsomeness, ingratitude, heartlessness, disgusting habits. Dr. Sims expostulated with cannibals on the Upper River, and they replied, "You kill your goats without our interference; permit us also to kill our meat." Greatest test of all, pioneers on the Congo had their share of African fever. They saw their friends turn homeward, weak and wasted, they opened frequent graves for the associates at their side, and constantly looked death in the eye for themselves. In the first seven years of the Livingstone Inland Mission, ten white men and one woman were laid in Congo earth and others were invalided to England. During the twenty-five years' history of the Baptist Mission (London), thirty-three men and sixteen women bought the road with their blood for thirteen hundred miles inland, and one hundred and twenty miles south to Zombo. In spite of all, the soldiers of Christ stood to their post hopefully. "The very pluck and dash of some of these great rowdy peoples bespeak greater and better things in the future. Girls and women for Christ's sake will bear the lash and thong. We, too, may dare and suffer and

Pioneering hardships

Looked death in the eye

lose our lives, not for what the people are as we find them, but for what they shall be." [1]

Linguistic labor

Congo missionaries early tackled great mental tasks, reducing a number of the one hundred and sixty-three dialects of the country, and producing vocabularies, dictionaries, grammars, and translation of the Scriptures. Nlemvo, who for twenty-four years had assisted in literary work, made a speech at the Silver Jubilee, recalling the time when he himself learned to read without books, and modestly suggesting the relation between himself and his chief. "A nut has a kernel and a shell. Mr. Bentley is the kernel and I am the shell."

Congo Bible

The Swedish Mission has made the first complete translation of the Bible in the Congo language. The rich and cultivated Congo of San Salvador, furnishing fourteen thousand words, is a sufficient book language as far as Stanley Pool. Above that point, no unifying tongue is found. The peoples of these separate, innumerable, petty kingdoms have begun to read for themselves, "He shall judge the poor of the people — all kings shall fall down before Him."

Fifteenth century

Roman Catholic Missions. — Missions of the fifteenth century were, of course, Roman Catholic, and they were chiefly military in character; those in Africa were mainly conducted by the Portuguese. The expeditions of their bold navigators were always accompanied by priests, and scattered relics on the coast of Africa, such

[1] W. Holman Bentley, "Pioneering on the Congo," Vol. I, p. 444.

as an ancient Portuguese Church at Elmina, are thus accounted for. The king of Congo and his family, two hundred miles above the mouth of the river, were baptized with names of the royal family of Portugal, and a bishopric was established there. The Congo people readily transferred the worship of their male and female gods to the Virgin Mary and the saints: but the Bible was not given to them, their polygamy was not rebuked, the Portuguese missionaries were themselves slave owners, a priest paid with a slave for a flask of wine for the sacrament. The Portuguese Mission was abandoned, and, finally, its Italian successor also withdrew about 1690. After two centuries of Romish labors on the Congo, only a few traces were discoverable when Protestant missionaries arrived in 1878.[1] "Some ruined cathedral walls, the chancel arch, and part of a lady chapel" were seen at San Salvador. Some old people called themselves "believers," and at the funeral of such, crosses were marked on the shroud and water sprinkled.

Relics of Romanism

The "best relic" was one old man who had a small brass crucifix, — his *Christo*, — to which he prayed every day, and when he was dying had it stuck up on the wall beside his bed. On two occasions, after sermon, visitors rose to urge the people to receive the teaching to which they had listened, for old relatives had told them long before the same story. A flat wooden cross named *santu* is the fetich for hunting, and the *santu* loses its power if the possessor is guilty of

[1] See Bentley, "Pioneering on the Congo," pp. 35, 36.

Twentieth century

immorality. The modern Missions have rapidly come into the Congo State since the year 1879. Connected with them are 384 missionaries and sisters, 113 churches and chapels, 523 oratories; 3 schools of second degree, 75 primary, 440 elementary; 7 hospitals; 72,383 are baptized. The societies represented are as follows: White Fathers, Scheut Fathers, Trappists, Jesuits, Priests of Sacred Heart, Prémontré Fathers, Redemptionists, Ghent Sisters of Charity, Sisters of Notre Dame, Trappistines, Franciscans, Sisters of Sacred Heart of Mary.[1] Recently English priests have had a distinguished send-off from King Leopold, and are now to be counted in the list of societies holding the Congo.

ANGOLA, WEST CENTRAL AFRICA

Old town

The Portuguese discovered Angola, but made no settlement for a hundred years after. Then Paulo Diaz, a magnificent Conquistador of the old Portuguese type, landed his expedition on the coast, built a fort, and founded the historic city of Saõ Paulo de Loanda. This was in the last quarter of the sixteenth century, and Loanda is still the capital of the province, and there the Governor-General resides.

Angola is a large-sized territory. Its seacoast is a stretch of more than seven hundred miles. The Umbundu group of dialects is sufficiently universal and well developed to rank as the Angola language. Tribes are numerous. Those of the interior are practically independent of

[1] Wack, "Story of the Congo Free State," p. 301.

the provincial government, and among them are found the only examples of pure native stock, the type deteriorating in progressive ratio the nearer it approaches European settlements. Bishop Hartzell says of the coast country: "The vast majority of children are born out of wedlock; the emblems of fetich worship and the Roman crucifix are equally honored." Aborigines and half-caste

Slavery was declared illegal in 1878, but ever since has been openly practised. Until a few years ago, the marble chair in which the bishop sat and blessed the slave ships stood upon the pier at Loanda. Chatelain suggests that the social organization of the family strengthens the position of slavery:[1] "It is the mother, not the father, that determines consanguinity, succession, or inheritance.[2] The closest relation is that of mother and child, the next that of mother's brother or sister and the child. A man who has committed a crime and is unable to pay the fine sells his nephews and nieces." The sleeping-sickness of the Congo is also prevalent and incurable in Angola. Drained by two evils

What distinguished benefits has Portugal conferred upon this African province? An immense increase of food supplies. Not to speak of fruits, like the orange and lemon, or of domestic fowls, the very staples, corn and sweet potatoes, which the women grow and cook over all Central Africa, were introduced by early Benefits from government

[1] Chatelain, "Folk-Tales of Angola," Introduction.

[2] The matriarchal system prevails in some other parts of Africa.

settlers. Thereby physical life has improved, and a demand for cloth increased. The government has built roads and bridges for the convenience of certain district posts, and there are a few hundred miles of railroad. Yet, to this day, all the products of the interior are brought to the coast on the backs of men, and foreigners are universally transported in the *tepoia*, or swinging hammock, borne by black carriers. Generations come and go, forever trudging and carrying.

What has the State Church to show for itself after standing for three centuries? Many earnest priests toiled, instructed, founded churches and colleges, but the people expelled the Jesuits. In 1854 Livingstone found great numbers of people at Loanda who could read and write, but saw with sadness that oxen were feeding in one of the cathedrals. Bishop Hartzell says, "The priests are corrupt, the Church is held in contempt by the masses of thoughtful people." There are several Roman Catholic Missions in Angola, and the government tolerates also three Protestant missions established, — two American and one English. A handful of evangelical workers are thus scattered among two millions of ignorant people. There is only good-will between American missionaries and the government on the one hand, and the native population on the other. The only men hostile to them are the foreign traders, who manufacture and sell intoxicating liquors; they raise the old cry,

Missions

"This our craft is in danger to be set at naught."

American Missions. — The first was founded, 1880, by three men of the "American Board." The soil which they took possession of in Christ's name was reconsecrated within fifteen months by the death of the pioneer and leader, Bagster. In 1886 the Foreign Missionary Society of the Congregational Churches in Canada sent its pioneer, Rev. Walter Currie, to labor in harmony with the American Board Mission and ultimately to found a Canadian station. A few weeks after arriving at Bailundu with his bride, the grave of Clara Wilkes Currie became another sacred pledge of possession of the land for Christ.

Mission of Congregational Churches in U. S. A. and Canada

During the twenty-five years of its history, the Mission has been developed by a devoted little band drawn from different sections of the United States, from Montreal, Quebec, Nova Scotia, Toronto, and Manitoba. The port, Benguella, is the base of supplies, and four stations extend at intervals interiorward for a distance of nearly three hundred miles. Each of these is the centre of a parish of about twenty thousand Ovimbundu; at each station there is a growing church, schools thrive, and several connected out-stations are manned by native Christians. The most easterly stations are in Bihé district, a great caravan centre. From time immemorial, one of the main routes across the continent has run through Bihé. Serpa Pinto says, "I have visited many tribes who

Location

had never before seen a white man, but I never met one who had not come in contact with the inhabitants of Bihé." A railway from the west, aiming for copper mines near Lake Tanganyika, is promised here for 1907.

A live press

At Kamundongo is the mission press where Bihé lads under supervision of Mrs. Sanders do the printing. An Umbundu grammar and vocabulary were early compiled, and translation work, under the lead of Rev. W. M. Stover, has been in the forefront here. Completed translations of the New Testament, the Pentateuch, Psalms, Gospel Stories, Catechism, Primer, are all either printed or under revision. The first newspaper in Umbundu, a four-page monthly *Herald*, was issued in 1904; subscription price two yards of calico. The young people, with their musical voices, love the new hymn-book; it contains three hundred and thirty-five hymns as against fifty-three in the old edition, so that "it is no longer necessary to use the same hymns for funerals and weddings."

Several physicians have been connected with the Mission, one of whom, Dr. A. H. Webster, died on the field, deeply lamented. A hospital composed of a group of some dozen one-story abode buildings was recently built at Chisamba.[1]

Industrial plant

Canadian Station. — Chisamba was founded by Rev. Walter Currie, and he is still in charge. There is an active industrial department here, — carpentry, blacksmithing, brick-

[1] Barker, "Story of Chisamba."

making, — and besides many buildings which the schoolboys have put up, their doors, window-sashes, tables, and benches have a market value. A constant warfare has been waged against distilleries in the neighborhood, and at the coast they say, "It is no use to offer rum to the Chisamba boys." Several small chiefs of Bihé have been thoroughly converted. One of these affords a beautiful illustration of going "from strength to strength."

An Ovimbundu trophy

Kanjundu's village lies a few miles from Chisamba, and when we first meet the chief he wears a cloth over his shoulders in public, and laughs contemptuously at the Mission. Time passes; Kanjundu begins to see some advantage in learning to read, and goes to school like a boy. He often hears "the good words," gives up beer and his witch doctor. Next, one day, with a young Bihé evangelist, he tears down two spirit houses and brings the emblems of his heathenism to the missionary, announcing that he will follow Christ. He studies the Bible, institutes morning and evening prayers, puts away — crucial test — all his wives but one, and is received into the Church. Then his heart goes out to others; he erects a dispensary and a missionary guest-house at his village; then a schoolhouse, — "he had sent some boys to a Portuguese school at the coast, and they brought back only a thirst for rum." The chief's wife tries to learn to read while caring for her twins, and the witch doctor himself gives up his fetich and accepts the blessings of Christianity.

African women in conference

Most significant of a great change which has taken place in the public estimation of women in Bailundu and Bihé districts, and in the women themselves, is the institution known as "Woman's Conference." The members are Native Christian women and constitute a delegated body which meets annually. They held the first conference in 1903, at Ochileso, some women missionaries guiding, but Africans themselves extensively taking part in the exercises. The topics discussed related to the Christian life, the care of their homes, and training of children. Most of those present had travelled long distances on foot, carrying their babies and food supply. They had been forwarded in preparations to leave home by their husbands, who also undertook to care for the children and fields in their absence. A Bailundu missionary gives the following account:[1]—

Brimful of enthusiasm — talk so well

"Five delegates were sent from here and they were away for a month. They returned delighted with all they had heard and seen, and on Sunday morning it was announced in church that a meeting would be held in the afternoon to hear their report. The church was well filled with men and women. The delegates were brimful of enthusiasm and quite forgot themselves in their subject. It took our breath away to hear them talk so well. Each one in turn stood up and, without embarrassment, made her report in a quiet, modest, dignified manner. The whole was interesting from beginning to end, and they held the audience. The first speaker, Nakandele, told of their journey, their reception at Sakanjimba, and the work there, making special mention of the converted witch doctor and her husband. The next told the story of that

[1] *Missionary Herald*, January, 1904.

woman's conversion in full. The third gave the experience of another convert. The fourth reported the conference, and she did it well. The fifth told of their visit at Chisamba and of the chief Kanjundu, relating the story of his conversion in his own words."

Such a change as this narrative suggests is potent to affect the whole social fabric. Twenty-five years ago no Umbundu-speaking women were capable of holding that conference. Even to-day none but Christians could conduct or appreciate it, and only Christian husbands would allow it. Christ the Liberator has come to Angola and loosed these women from their bondage and set their feet in paths of purity and safety. He can redeem womanhood anywhere. He is redeeming it everywhere in the Dark Continent and from most unlikely hiding-places the song is rising, "My soul doth magnify the Lord, He hath regarded the low estate of His hand-maiden."

The Liberator has come

Methodist Mission. — The second American Mission was reorganized from what remained of Bishop Taylor's period, in 1897, and took the titles West Central Africa Conference, and East Central Africa Conference. After seven years the presiding elder in Angola reports: "We have eight less missionaries than we had then. In consequence work has been shut down in some parts and held at disadvantage in others." The bishop pleads eloquently for his field: "If the work in Africa could have its proper share of consideration, we could not only strengthen the centres now established, but the way would be opened into

regions beyond. This plea for a forward movement in Africa is as old as our Missions there. Cox pleaded, but in vain. Bishop Burns, Bishop Roberts, Bishop Scott, and in 1876 Bishop Gilbert Haven — all in Liberia — saw the waiting millions and longed in vain to reach them."

Variety of labors

The list of stations comprises four in Angola and one at Funchal, Madeira. Efforts for Portuguese at Loanda include a night-school for business young men studying the English language. Converts are also invited, free of charge, and taught reading, writing, and keeping accounts. There are both Portuguese and native congregations, day-school, Sunday-school, and a Young Men's Christian Association at Loanda. A monthly paper and tracts in both Portuguese and English, and Scripture translations are printed at Quiongoa, where there is a well-equipped press. This station is two hundred and fifty miles inland and reached by rail four-fifths of the way. Eastward ninety-five miles is the frontier station at Quessua, which is to be connected with the railway by automobile service. The station is located six thousand feet above the sea and overlooks a vast plain. Industrial shops are a feature at Quessua, and an orphanage of twenty girls is sustained by the Woman's Foreign Missionary Society (in America). The conversions came chiefly from the smaller out-stations which are manned by Native Christians. The Mission has a total of "seven churches in the province, thirteen day-schools,

Two inland stations

and nine Sunday-schools, which are attended by over a thousand people." [1]

Madeira Islands

At Funchal two or three missionaries are casting the net chiefly for sailors. They have a Sailors' Rest and Mission Hall, and accounts of services held on board vessels in the port, of magic lantern entertainments for the crew, distribution of literature on ships, and song services on shore occupy a prominent place in all Reports. The Portuguese congregation at Mount Faith was recently depleted by the emigration of about thirty adults and their families to Jacksonville, Illinois.

RHODESIA, EAST CENTRAL AFRICA

The East Central Africa Conference is located under two distinct governments: (1) Portuguese, in Inhambane at the coast; (2) British, in Rhodesia. Work of the former station is confined to the native population, Inhambane town being headquarters. One missionary family has labored here many years, and one single woman was added to the staff in 1903. She has opened a day-school for girls at Kambini. There are elementary mission schools in ten towns, all taught by native men who also serve as local preachers, and a few Christians are enrolled in every town. The New Testament, hymns, and a Primer comprise the literature in Sheetswa, the vernacular of the district. There is a printing-press at Inhambane.

Sheetswa New Testament

Umtali district is in Rhodesia. The port is

[1] Hartzell, Report, "Four Years of Progress in Africa."

Beira with which it is connected by a railway, built by the British South Africa Company. The Mission conducts work for white and black alike. A fine church equipped with tower, bell, and acetylene gas has been erected at Umtali, at a cost of $20,000 and is occupied by a white congregation of Europeans, Americans, Afrikanders, and wanderers from other lands. The church for the native congregation is a substantial brick structure, which the people built themselves. One medical missionary ministers to the population of the town and outlying district.

Rhodesia congregations, both black and white

Umtali Academy is attended "by nearly every (white) child of school age" in the town. It has its literary society, laboratory, and library, and departments range from kindergarten to high school. The academy occupies the time of one ordained and one woman missionary, besides local assistants.

Industrial Department. — The donation of a farm of thirteen thousand acres and buildings, valued at $75,000, which were no longer useful to the British South Africa Company, has determined for this Mission the direction which its chief efforts shall take. Retired at a distance of a few miles from the white institutions, government and railway, in Umtali, Old Umtali is to be a great industrial centre for black boys. The beginning has been made with some forty boys who lived at the station and were instructed half the day in the schoolroom, the other half in practical work on the farm or use of mechan-

Industrial centre for native boys

ics' tools. Colonists, engineers, and other (white) laboring people of the district, unhappily, do not at present sympathize with this effort to put the African where he can do so well for himself as to possibly compete with them.

BRITISH CENTRAL AFRICA

Livingstone's black body-guard reached England, bringing the thrilling story of how he died on his knees in the hut at Ilala, and amid honors and tears of all classes, from peasant to queen, his faithfully guarded bones were laid to rest in Westminster Abbey. Then a fresh and glowing enthusiasm was kindled for Africa. Words which the great missionary-explorer had spoken in 1857, on departing for Africa the second time, rang again in the ears of Englishmen. Taking leave of the directors of the London Missionary Society, and again, before a large audience in the senate-house of Cambridge University, he had said: "I know that in a few years I shall be cut off in that country which is now open. Do not let it be shut up again. I go back to Africa to make an open path for commerce and Christianity. Do you carry out the work which I have begun. I LEAVE IT WITH YOU."[1]

Influence of Livingstone's death

Now, in 1874, different branches of the Christian Church began to consult how they might take up what had been left with them, and carry forward Livingstone's life-work. Especially in his own Scotland, hearts were stirred

[1] Blaikie, "Life of Livingstone," p. 243.

to the quick and, of several Missions which sprang into existence, the direct outcome of Livingstone's death, that of the Free Church was first in the field. It was located in Nyasaland and named Livingstonia.

Trodden by Livingstone

Nyasaland. — All this region is associated with Livingstone, — his exploration of the Zambezi, his discovery of Shirwa Lake and the Shiré River, which connect Lake Nyasa with the Zambezi and the coast. He also, accompanied by Sir John Kirk, was first of white men to see the noble lake, third in size on the continent, which lies on the bosom of the Nyasa country. The whole of Scotland could be placed comfortably inside Nyasa Lake. Livingstone had pointed out[1] the beauty and fertility of Nyasaland, its mountains rising three thousand to seven thousand feet, its abundant big game. The usual superstitions, poison ordeals, and devil-worship of Africa rested like an incubus on the people; wars, slaughter, were too common to create a sensation. Above all, he exposed the intolerable cruelties of the Arab slave traders, who had made this a pet preserve and accumulated great wealth in its market. The open sore of the world here streamed, as he said, "Blood, blood everywhere." Populous towns were swept desolate. A boy could be purchased for two yards of calico. Sometimes Livingstone was carried beyond himself and, with his own hands, tore off the gori sticks from lines of women and children chained together.

What he saw

[1] "The Zambezi and its Tributaries."

From all over Scotland, people unsolicited sent money to the fund which was necessary to start the first expedition for Livingstonia. It was composed of seven men under direction of Lieutenant Young of the Royal Navy, who was granted permission by the Admiralty to offer his services for two years. From the mouth of the Zambezi, the expedition took to its own little boat which had been brought in sections, was again taken apart and carried in sections around Murchison Cataract on the Shiré. All perils past, they came safely into Nyasa Lake at sunrise on an October morning, 1875, and lifted their prayer and psalm of praise before landing. The *Ilala* was the first steamer to ply on any water of Central Africa.

Off for Livingstonia

Arrival

The location chosen was on the west shore of the lake, near Cape Maclear. The Africans graciously received the friends of Livingstone and were readily hired for building and other work, but the Arabs at once regarded them and the British flag on the *Ilala* with suspicion. The lake people were bronze-colored, well built, lived in round dark huts, and half a yard of calico was full dress for a man; a common ugly deformity was caused by wearing a heavy ring in the upper lip. The Nyasas were skilled in the industries of interior Africa. They wove cloth, smelted iron, made baskets which held water, worked in brass, and many families lived by fishing. Their social and moral condition was all that Livingstone had portrayed. No chief died alone. One chief had a hundred

Nyasa people

wives. The name *Mulungu* (God) was applied to gods of every grade, so that the notion of a Supreme Spirit was fast becoming obliterated. Between cruelty, witchcraft, divination, spirit worship, wars, and slavery, the people led a wretched existence. The most important language, the Nyanja, was spoken by people on the southern end of the lake; they and the Tonga and Konde tribes to the north were all peaceable; but the Yao oppressed their neighbors and upon the Highlands to the west dwelt the fierce Ngoni. The latter are of Zulu descent; their regular life was warfare, and their kidnapping raids upon the lake villages kept them in constant dread.

Yao and Ngoni

Livingstonia Mission at Work. — The Mission began simultaneously evangelistic, educational, industrial, and medical work, and has maintained all departments on a level. The sixth year of its history was marked by three events: the first convert was baptized; a primer, hymn-book, and Mark's Gospel were completed in Nyanja; the Mission removed to Bandawé, a more healthful site, two hundred miles north. "For fourteen years," says the historian,[1] "there was a gradual ingathering of fruit; then, in 1895, there came a time of remarkable blessing when men and women, sick of their gross heathenism, flocked in hundreds to the services, until no building was large enough to accommodate them. It was like a great wind shaking an orchard." On Good Friday, twelve

Pentecost

[1] "Daybreak in Livingstonia," p. 311.

earnest, God-fearing men were ordained elders and deacons, and, the following year, the Christians built a church which would seat fourteen hundred. Bandawé station was in charge of Dr. Robert Laws, a member of the first expedition, whom Sir Harry H. Johnston has pronounced "the greatest man in Nyasaland." The same authority has described a visit to this station: —

"The work done here is really remarkable. The dwelling houses with their bow-windows, climbing roses, and gardens might be old-fashioned farmhouses transplanted entire. There are a workshop and a printing-press which is perpetually at work. There are brakes of pineapples which Dr. Laws was the first to introduce into this country, and tidy plantations of local vegetables. Altogether, Bandawé with its little colony of five Europeans, its large school of native children, its dependent villages of friendly natives, and its general air of brisk industry and cheerful comfort, is one of the most creditable and agreeable results of British missionary enterprise which ever gladdened the eyes of a traveller weary with the monotonous savagery of African wilds."

A Scotch station

All the lake peoples were mightily influenced by the Mission and the civilization attending it, but the greatest victory was won among the wild Ngoni. A Kaffir Christian from Lovedale, speaking their tongue and acquainted with their ways, first went alone among them and opened the path, and, when he was joined by Dr. Elmslie, medical skill made great ravages in Ngoni superstitions. Chief Mombera liked a doctor, but he stubbornly resisted schools. If the children were taught not to kill and steal, they would become cowards; they could not uphold

Greatest victory

the honor of their tribe, and the proud Ngoni would be laughed at. Gradually the people clothed themselves decently, began to apologize for their customs, and to acquire distaste for raiding. After eight years there were two converts. Once, Dr. Elmslie was burying his medicine under the floor of a house, preparing for the worst, while crowds of scowling Ngoni were collecting in the valley. Ten years after, in the door of the same house, native teachers sat conversing all day with inquirers after a better life. Ten years before, the doctor was secretly teaching three sons of a slave. Now, the aggregate congregations numbered 10,000. The old war spirit was broken, and the assagais were beaten into ploughshares. A Tonga man, seeing Ngoni Christians sitting at the Lord's Supper, expressed himself thus: "I said in my heart, can these be the Ngoni submitting to God, — the Ngoni who used to murder us, the Ngoni who killed the Henga, the Bisa, and other tribes? As I saw men with the scars of spears, clubs, and bullets on them, sitting in the quiet of God's presence, my heart was full of wonder at the great things God had done." Ngoniland, that would not be taught to read, had, in 1903, over 8000 boys and girls in school and sixty-two per cent of the church members could read. Several days of special services attended the opening of a lofty new church at Loudon, in 1904. How far into the wilderness this church stands appears from the fact that a leopard and hyena came prowling about the booths of at-

Eight years, no converts

Contrasts of ten years

tending people. On Sunday morning 3130 sat on mats on the floor. Over 300 adults were baptized, carefully selected out of a large company of candidates, and 904 sat down at the Lord's table.

Training-school

Overtoun. — The crowning enterprise of the Mission is Overtoun Institution, a training-school on the uplands west of Lake Nyasa. Dr. Laws is in charge, and Mrs. Laws and all the single women of the Mission assist on the faculty. Everything is planned on a liberal scale. Lord Overtoun gave $20,000 to furnish a permanent water supply; a dynamo generates electricity, motors are used for flour mills, and lawn-mowers are called for. The English language is taught as a necessity. Among the fourteen hundred students "there is no pandering to African pride or indolence; every one has to take his turn at manual labor. On Sabbaths the scholars scatter among neighboring villages to preach."

Linguistic contributions

Livingstonia Mission was mentioned in the British Commissioner's Report as "first as regards the value of its contributions to our knowledge of African languages." Its members have been obliged to master eight tongues and to work with five others. Two and a half millions of people were able to read the Nyanja Testament as soon as they could read at all. The Mission has been conducted at an annual cost of $35,000, and everything visible of civilization or Christianity in Nyasaland has been introduced within thirty years.

Besides names already mentioned, Kerr Cross, James Stewart, the accomplished engineer who died while building Stevenson Road, Bain the gifted linguist and brave, winning missionary, shine with others on the roll of Livingstonia.

South Nyasaland. — The year after Livingstonia Mission was opened, the Established Church of Scotland founded a station in the Shiré Highlands and named it after Livingstone's birthplace, Blantyre. The mission staff was composed of laymen only. The first minister arrived in 1878, and even in 1903 there were only four ordained missionaries.

Blantyre. — The site chosen can hardly be matched for healthfulness in Central Africa. It is forty miles north of Murchison Cataract, on a well-watered high plateau. Three or four round African huts only occupied the ground in 1876. There is now a flourishing town wearing a thoroughly English air, with its clubs, newspapers, sports, dress-suits, and dinner parties.

An African Edinburgh

A handsome brick church, the most notable in Africa west of Zanzibar Cathedral, stands on a large open space, and its English services are nothing different from what High Church Presbyterianism offers in Edinburgh, excepting only the male black choir, striking in their white vestments and red sashes. In the vicinity of the church stand missionary homes, schools, and workshops. Though the tribes of South Nyasa are distinct from those west of the lake, their characteristics, their physical and moral condition, are not different from those already

described, nor are the mission instrumentalities different. The emphasis is placed on education. One of the first lessons taught is English numbers, because the Manganja can express only 1, 2, 3, 4, 5, 10, by a single word. Beyond that, they are obliged to say, five and one, ten and five, two tens, etc.

The Mission includes four stations. Reports mention over fifty villages reached with the Gospel by native voluntary effort. At Pantumbi, ninety miles from Blantyre, the Sunday audiences averaged fifteen hundred, this outstation being managed by a Nyasa elder, whom the African Church at Blantyre supports. There were seven thousand out-patients at Blantyre Hospital, and Livingstone Memorial Hospital was lately opened at Zomba.

Two hospitals

It has been charged that Blantyre was animated by a colonizing aim rather than a purpose to directly teach religion, and the warning has been sounded against industrial missions degenerating into mere agencies for supplying labor to white employers. The staple product of Blantyre is coffee. It was never grown there until 1878, when three coffee plants were sent to the Highlands from Edinburgh Botanic Gardens. Two plants died on the voyage, and the third became the source of all the large, spreading plantations which now occupy what was waste ground before. The value of the annual export is £60,000. The presence of money-making settlements; the seat of government with its cantonment of Sikh soldiers from

Industrial and political features

India, only a mile and a half distant from Blantyre Mission; seventeen steamers coming and going on Lake Nyasa; thirty government posts manned by Europeans and employing great numbers of blacks, are all features which contribute to the mixed life of British Central Africa.

THE AFRICAN LAKES COMPANY

Alongside with the Scotch Missions and working for years in harmony with them was this famous corporation. It was founded (1877) by merchants of Glasgow, to aid and supplement distinctively missionary work and to develop Nyasaland and preserve its people from unprincipled traders, so that the benefits of gospel work might not be lost, as had happened in some other parts of Africa. For the sake of accomplishing their philanthropic aims, the stockholders were willing to receive only one dividend during the first fifteen years. Ardent spirits as a means of barter, guns, and powder were prohibited. Some of the agents of this Company, as Monteith Fotheringham, by their inflexible justice, their bravery, and self-denying lives, deserve to be called Missionaries of Commerce. The Company stood as a breakwater against Arab slavers, and by buying up ivory in quantities, and transporting it in their own steamers to the sea instead of on the heads of slaves, did much to dry up the source of the trade. This course naturally provoked collision with the Arabs, which, in 1887, became open war and

Missionaries of commerce

lasted two years, ending in the establishment of consular control. On the basis of treaties made with separate chiefs all over Nyasaland, the British government proclaimed a Protectorate in 1891, and this became eventually a part of British Central Africa.

Tanganyika. — On the east shore of this great lake is Ujiji, known to all the world as the place where Stanley found Livingstone. Into Ujiji, in 1878, came a caravan with three spent and travel-worn white men at its head, who had reached their goal after fourteen months of extraordinary efforts in coming overland from Zanzibar. Within a month, the experienced leader was laid in his grave. Seven months after, the two remaining men joyfully welcomed another caravan, bringing necessary stores. It had been guided with tremendous skill and pluck by one young man fresh from his theological studies in England. His splendid strength was now exhausted; he looked upon the lake for which he had aimed so long, and within a week he died. This was the sorrowful beginning of an enterprise, one of the most costly in human life, among the missions of Central Africa. It was undertaken by Livingstone's own Society,[1] "in holy emulation to represent his spirit and perpetuate his work." In the course of eleven years, it cost eleven lives, besides many others incapacitated by the climate. But the Mission was never abandoned,

Costly stepping-stones

London Missionary Society

[1] Representing churches called in England, "Independent" and in America, "Congregational."

not even when cut off from the civilized world for over a year by military disturbance. Eventually Ujiji was given up for more convenient stations on the south end of the lake, inclusive of Lake Bangweolo district. This Mission and the Livingstonia meet on the great plateau between Tanganyika and Nyasa lakes. The powerful, aristocratic, enslaving tribe of the plateau is the Awemba, among whom, as yet, no Christians have been won. Preaching against polygamy is a rock of offence in the field of this Mission and the church membership is small. A missionary lately reappointed, after twelve years of retirement, describes the changes which he found upon his return: —

Changes of fifteen years

"On my arrival, a pioneer, fifteen years ago, the people lived massed together in a few large stockaded villages, amid filth and dirt. Poverty and misery were abundantly manifest, slavery was rampant, the people in a state of intermittent war, and in constant dread of the head-hunting, slave-raiding Awemba. Men never left the stockade without being armed, even boys at school carried weapons. Practically all the people were clad in skins. What a contrast I found in August last! I saw a large, well-built brick church, a hospital, workshops, and missionaries' houses. Ten large unsanitary villages have given place to numerous small hamlets. In six months, I have not seen a man clad in skins; all wear clothes, guns have disappeared, seldom is even a spear seen. The people are able to cultivate the ground without fear of being cut off by the Awemba, cattle abound, and slavers raid no more."[1]

Still sowing in tears

The Mission is still sowing in tears, for a young recruit offered his first report, and soon

[1] Report of L. M. S., 1903.

after was called to render his last account. His friend, the secretary of a Christian Endeavor Union in England, rose up (1904) and girded himself to fill the place of the fallen; and so, replenished by fresh lives laid on the altar of sacrifice, the Mission lives and struggles on.

FROM LIVINGSTONE'S JOURNAL

(When in great peril of his life)

14th January, 1856. *At the Confluence of the Loangwa and Zambesi.* — Thank God for His great mercies thus far. How soon I may be called to stand before Him, my righteous Judge, I know not. All hearts are in His hands, and merciful and gracious is the Lord our God. O Jesus, grant me resignation to Thy will, and entire reliance on Thy powerful hand. On Thy Word alone I lean. But wilt Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now! See, O Lord, how the heathen rise up against me, as they did to Thy Son. I commit my way unto Thee. I trust also in Thee that Thou wilt direct my steps. Thou givest wisdom liberally to all who ask Thee — give it to me, my Father. My family is Thine. They are in the best hands. Oh! be gracious, and all our sins do Thou blot out.

> "A guilty, weak and helpless worm,
> On Thy kind arms I fall."

Leave me not, forsake me not. I cast myself and all my cares down at Thy feet. Thou knowest all I need, for time and for Eternity.

It seems a pity that the important facts about the two healthy longitudinal ridges should not become known in Christendom. Thy will be done! . . . They will not furnish us with more canoes than two. I leave my cause and all my concerns in the hands of God, my gracious Saviour, the friend of sinners.

Evening. — Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked in the head by savages

to-morrow. But I read that Jesus came and said: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, and lo *I am with you alway, even unto the end of the world.*" It is the word of a gentleman of the most sacred and strictest honor, and there is an end on 't. I will not cross furtively by night as I intended. It would appear as flight, and should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude to-night, though they may be the last. I feel quite calm now, thank God.

— BLAIKIE, "Life of David Livingstone," p. 197.

A ZULU SONG

Sung by soldiers of Chaka to his praise
[*Wars of Chaka*, 1812–1828]

Thou didst finish, finish the nations;
Where will you go to battle now?
Hey! Where will you go to battle now?
Thou didst conquer the kings,
Where do you go to battle now?
Thou didst finish, finish the nations;
Where do you go to battle now?
Hurrah! Hurrah! Hurrah!
Where do you go to battle now?

— From "Zululand," by GROUT, p. 74.

minds would have been in confusion regarding the moral law.

Aborigines

The aboriginal races were Bushmen and Hottentots and four branches of the Bantu family: Kaffir, Basuto, Bechuana, and Zulu. The little Bushmen were an almost vanished race, whose remarkable paintings on the walls of caves will long remain to excite the surprise and curiosity of the traveller. The Hottentots, though broken, scattered, and mixed, constitute a respectable part of the laboring population. In their original state they worshipped the moon, punished adultery with death, were dirty and gluttonous, and also fond of music and dancing. These two, Bushmen and Hottentots, are branches of one race, and speak the famed and unique "click" language. They were the first peoples to receive the impact of civilization in the South. It came from Holland. The first of the Dutch leaders at the Cape when he landed on the shore under Table Mountain knelt on the sands and prayed that the coming of his race might bring blessing to the heathen. Many times that prayer was made void by Dutch settlers in the hundred and fifty years that followed. These were years of darkness when the slave ship rode the seas. The Dutch brought their slaves down from the West Coast and made the Hottentots their serfs, and colonial morality ran low. Here and there individuals had compassion on the poor blacks and told them of the Saviour, but the Church itself — the aristocratic State Church — was long in-

The Dutch came

different to wrongs done the pagans and allowed them only the crumbs that fell under the table.

The Hottentots were diminishing under their hardships and the influence of drunkenness and other European vices, and their condition promised a rapid decay. How was it arrested? Chiefly by their own reception of Christianity, which aroused them from lethargy and made them appreciate the advantages offered them.

Hottentots meet Moravians

The first missionary to South Africa went to the Hottentots. This was George Schmidt, the Moravian, and the year was 1735. But Dutch settlers looked with derision upon the attempt to elevate Hottentots by Christianity. In 1774 the whole race who had not submitted to servitude was ordered to be seized or extirpated.[1] After seven years Schmidt was summoned to answer to a court in Holland and never got the chance to return. He left a congregation of forty-seven Hottentots behind him, and had led thirty-nine whites to Christ. When the Moravian Church fifty years later sent out other missionaries, they found the pear tree which Schmidt had planted now fruit-bearing and old Magdalena, one of the baptized Christians, still true to her Lord. They asked permission of government to build a church, but were answered, "Not so much as a pigsty shall be built."[2] The Mission, however, held on and when Cape Colony passed over to the British it spread itself unhindered into Kaffraria, where

[1] Horne, "Story of the L. M. S.," p. 58.

[2] Hamilton, "History of the Moravian Church," p. 571.

many churches were built up and became self-supporting.

First British missionaries

Hottentots and motley half-castes of Cape Colony met the first British messengers of Christianity. They were sent out by the London Missionary Society, called by Stewart of Lovedale "a noble and heroic Society having a roll of remarkable men. All wrought for one aim, the spiritual good of the native races, but in addition for that of just government and fair treatment."[1] Of such were the pioneer of 1799, Vanderkemp, converted cavalry officer, scholar and linguist, who to the day of his death championed the human rights of Hottentots; Moffat, fifty years in Africa, who tamed Africaner and made Kuruman, then "the farthest north" from the Cape, a household word in Protestant lands; Livingstone, who discoursed on "the great white throne and judgment seat" till Chief Sechele said, "These words shake all my bones — my strength is gone," put away his wives and was baptized;[2] John Mackenzie, who, four hundred miles north of Kuruman, had the training of Chief Khama and secured Bechuanaland to Great Britain. Livingstone preëminently prepared the way for "just government and fair treatment" of Africans, and men who did that suffered for it. Thompson was burned in effigy at Grahamstown "for energetic maintenance of native rights," though, thirty years later, the Prime Minister of Cape Colony walked in the

The unpopular side

[1] Stewart, "Dawn in the Dark Continent," p. 96.

[2] But fell away.

procession behind his coffin. Early labors of the London Society were spread far and wide over the Colony, and theirs was the first missionary grave in Kaffirland. With sixty miles of roadless Africa between her and the nearest Englishman, young Mrs. Williams, her two little children clinging to her side, buried her husband as best she could, alone, among the Kaffirs.

Two periods of fifty years

After fifty years of effort, the results in the Colony—some forty-five churches, ten thousand communicants, educational and industrial institutions—were turned over to self-support and the governance of the Congregational Union of South Africa. In 1891, when the census of the Colony was taken, nearly seventy thousand of the native population were registered as Congregationalists, the bulk of whom were fruits of the Mission. Having withdrawn from the South, the London Missionary Society turned its energies henceforth to heathen tribes north of the Orange River. After above fifty years of toil, the product is a complete line of stations, of which Kuruman was the first, across the length of Bechuanaland, and occupation of Matabeleland to the eastward.

Kuruman

Early experiences at Kuruman were depressing, but did not exhaust the courage of Robert and Mary Moffat. "Nothing is heard here but the noisy clamor of heathen tongues, exhibiting itself in mockery and insults. No conversions, no inquiring after God. Things earthly, sensual, devilish, stimulate to mirth while the great

concerns of the soul's redemption appear to them like a ragged garment. Not a friend in the whole nation, not an individual that loved or respected us, or wished us to remain." Wife murder was horribly common, the sick were exposed to wild beasts. Eight years passed, the awakening came and all was changed. Then Mary Moffat's faith was rewarded when, the day before the first Lord's Supper, the communion-plate arrived from England, of which she had written to her friends amid the darkness of three years before, "We shall want it some day." Of a five months' journey this brave woman wrote: "My travelling company consisted of five Bechuana men, one Hottentot, and a girl to nurse my baby. In one of these men, Paul, I had great comfort. Not having my husband with me, I had to put the more confidence in him, and truly it was not misplaced. I had continual joy in him as a brother in our Lord Jesus Christ." Moffat was at work on translation of the Bible into Sechuana for thirty years.

Eight years after

One of the finest trophies of Christian Missions in any part of the world is Khama, chief of the Bamangwato, a North Bechuana tribe. David Livingstone first presented the Gospel to Khama's father, Sekhome. He, however, remained a heathen, cruel, cunning, practising incantations, and claiming a natural incompetence to believe in Christianity. "God made you with straight hearts," he would say to Mackenzie; "but it is different with us black people.

Chief Khama

God made us with crooked hearts." He admitted, however, that Khama was an exception. "Khama's heart is right," he said.[1] The son became a Christian in boyhood and grew up a man of "extraordinary dignity of character, with a strong grasp of Christian morality and profound loyalty to his God." He resolutely protected his people from imported liquors and stopped their own making of native beer. Appealing to the British Commissioner for assistance in this struggle, Khama said: "I fear Lobengula less than I fear brandy. I fought against Lobengula and drove him back. He never gives me a sleepless night. But to fight against drink is to fight against demons and not men. I fear the white man's drink more than the assagais of the Matabele, which kill men's bodies. Drink puts devils into men, and destroys their souls and bodies." Khama also put an end to rain-making and the national ceremony of circumcision, with its base heathenisms. He abolished the purchase of wives by cattle, and introduced the law of marriage by free choice. In 1890 he removed his capital to Phalapye where, with great energy, he built a superior town and a church costing $15,000. There M. Coillard found him, "unspoiled by his visit to England," where he had been received with much respect, and the "remarkable document" which he drew up (and presented with other Bechuana chiefs), protesting against their lands being handed over to the British

His practical Christianity

[1] Horne, "The Story of L. M. S.," p. 252.

South Africa Company, was effective. The greatest possible contrast to the ordinary African way was manifested when Khama looked with compassion upon a poor desert tribe, "drew them from their vagrant life, settled them on sufficient land, and started them on the path of a happy pastoral people."

EXTENSION OF THE BECHUANA MISSION

How long is it since "Buluwayo" became a necessary term in English geography? It *was* the Matabele capital; it *is* the capital of modern Rhodesia. In 1830 chief Mosilikatse was a powerful savage, dressed in a girdle of leopards' tails and three feathers depending from the gutta-percha-like head-ring, which is the mark of a Zulu and of cognate tribes. This chief's successor, Lobengula, was five feet nine, "a man of stately deportment, punctiliously polite," who fully maintained the stern rule and bloodthirsty character of his father. Their kingdom in reality subsisted upon weaker peoples. Every year they sent out marauding parties to the Mashona or other tribes, to kill the old and little children, and take captive boys and girls and those in their prime, with all their cattle. Their military code, polygamy, and witchcraft were like national monuments to them, and all were dead opposed to Christianity. So, although Lobengula, like his father, accepted the missionaries whom Robert Moffat brought to live in his country and was friendly with them, he never for a moment showed the least ten-

Lobengula, the Matabele

Fixed opposition to the Gospel

dency to accept the truth himself, and he secretly warned his people against it. This mission was an extension of Kuruman, and services were conducted in Sechuana as well as Sebele. After five years Thomas wrote: "At first we could not move from our station without the king's permission, now we go wherever we like. Then we could not tell the people about the Saviour unless the king called them together at his own kraal; now we preach when and where we please. Then if any one put on a shirt he was laughed to scorn, now hundreds wear clothes. Then we were insulted daily, now we are treated with respect and confidence." Yet, at the end of seventeen years, not a convert had been baptized. Thomas was right, "Ere we can expect any success, a change must take place in the country." It came. The destroyer was at length destroyed. Troops of a punitive expedition from the British South Africa Company approached Buluwayo; the chief fled, and died from a bullet wound. The town from which the powerful Lobengula took flight in 1893 was nothing but a collection of kraals. In 1898, five miles from the old site stood the new Buluwayo, a city with government house, club house, three churches for white people, newspapers, billiard tables, and pianos, and a railway train from Cape Town running into a corrugated iron station. After President McKinley's death a memorial service was held in Buluwayo, attended by a thousand people.

Insulted daily

A new Buluwayo

Before the overthrow of Lobengula, scarcely

half a dozen Matabele converts had been won to Christ, but of these two were right sturdy martyrs. The missionary saw one clubbed to death, and one was burned and thrown to wolves. The end of Lobengula's tyranny, though connected with events which must make white men blush, was an instrument for liberating the Gospel that before was bound, and about a thousand Matabele have since entered into the wider liberty of sons of God.

Two martyrs

In the year 1816 Cape Colony saw other British Christians coming to enlighten its darkness. Barnabas Shaw was the pioneer of Wesleyan Missions. The Boers forbidding services for Africans at Cape Town, his first congregation was composed of British soldiers, and, ever since, the roll of Wesleyan missionaries has included a considerable number whose whole time is expended upon men of the garrisons, or on white colonists and their servants. Schools were permissible to Shaw, though preaching was not. "Here are children of heathen, Mohammedans, and Christians; descendants of parents from all four quarters of the globe; faces of every color; some slaves, as *white as snow;* some free, as *black as jet;* old people and children." Stations were gradually planted northward, even into Damaraland.

Wesleyan Missions

On Christmas Day, 1820,[1] William Shaw rode into Grahamstown on the east side of Cape Colony. It was then no such city as to-day,

[1] Holden, "History of Methodist Missions in South Africa," p. 270.

well furnished with churches, but with a considerable population and not one minister of Christ nor any place of public worship could be found. Both Europeans and natives were "sunk very low in drunkenness, lewdness, and many other deadly sins." Shaw preached in the evening in a private house to about twenty persons in English, and afterward to as many Hottentots in Dutch. Inside of a year he laid the corner-stone of a chapel in that place, and from Grahamstown a line of stations northward grew up slowly with the years. Durban was reached in 1847. The present large seaport was then in the wattle and daub stage, and "thatched cottages being whitewashed peeped out prettily among the shrubbery." A white congregation of fifty occupied a thatched chapel. Outside the village, the missionary had all the world from which to choose. The first substantial building in Durban was the Wesleyan brick chapel. When the whites took possession, their cast-off chapel was donated to Kaffirs, who for two years had held service in the open air.

Grahamstown in 1820

A Wesleyan missionary, Mr. Appleyard, made the first Kaffir translation of the entire Bible. A modern revision has been completed by a committee representing seven societies. One Kaffir chief only embraced Christianity. This was Kama (not to be confounded with Khama, the Bechuana), and he stood true to the end of his life — half a century. His first solemn impressions were received when witnessing the

Kaffir Bible

administration of baptism and the Lord's Supper in an English chapel at the Cape. Though not understanding a word of the language, "Kama was seized with irresistible emotion and shed floods of tears." Returning home he reported that the behavior of white people in religious assemblies "shows that they consider God's worship to be a work of importance."

A Christian chief

Casting off tribal superstitions, the chief and his wife were baptized, and for eleven years, though living isolated from white men, he continued faithful, maintained Sabbath services, and gathered converts. In wars, Kama ranged himself with the English, and eventually received a permanent freehold as their gift. He died honored by European and Kaffir alike. His brother, who took an opposite course, scorning Christianity, lost everything, was taken prisoner in war and transported.

The Wesleyan Churches which in the course of seventy years had been gathered in Cape Colony, Orange River Colony, and Natal, like those of the London Society, outgrew the mission stage and passed under their own South African Conference. Some half dozen industrial schools, those at Healdtown and Clarkbury in the lead, are fostered at different points, not from the Mission House in England but by the Conference in South Africa through their own missionary society.

Seventy years of growth

The Wesleyan Mission proper is now in Transvaal and Rhodesia. One of its characteristics is the very large use made of Native

preachers and evangelists. Dr. Stewart says of its influence among black and white throughout South Africa, "It is a great, living, religious force and is still gathering momentum."

EDUCATION OF KAFFIRS

The Kaffir branch of the Bantu spread over a great region of South East Africa and was not so readily dominated as the Hottentot. Kaffirs were famed cattle stealers; they had whipped the Dutch, and their "wars" with the British were a frequent episode in the history of Cape Colony. Their social life and religious ideas may be considered in connection with the Zulus, to whom they are closely related.

Free Church of Scotland

The educators of the Kaffirs have been peculiarly Scotch missionaries. They arrived in 1822 and, beginning in Kaffraria, extended their labors into the Transkei and established stations in Natal, including the Gordon Memorial Mission. The Christians produced in these fields outnumber those won by the same Scotch societies in any other country. With the same number of stations as in India, the number of communicants is more than quadrupled in South Africa. Still more remarkable is the fact that cultivated Hindus pay less money for education at the Christian College in Madras than but lately savage Kaffirs pay at Lovedale. The capstone of a Mission which evangelizes, erects churches, and especially educates is Lovedale, in old Kaffraria, five hundred miles northeast of Cape Town. Lovedale is the largest

Lovedale

and most completely equipped educational institution in South Africa, and a magnificent specimen of the class which is represented in America by Hampton Institute. For almost forty years it has been under the direction of Dr. Stewart. About eight hundred pupils are regularly under training, black and white, Native and European, on equal footing. They come from a dozen tribes, and from all sections south of the Zambezi. There are nine or more industrial departments, model workshops, and a farm. As evidence that African students trained at Lovedale do not go back to their old idle lives, but are of benefit to the country, the director has traced some thirty-one hundred of them as active missionaries, pastors, evangelists, catechists, teachers of native schools; interpreters, postal, telegraph, and magistrates' clerks, law agents; engaged in railway, police work, farming, transportation, in diamond and gold fields, and a few editors, trade instructors, or hotel proprietors. Some five hundred "Lovedale girls" are reported in household service or home-keepers.

Students' record

How the Fingoe Kaffirs in Transkei wanted a "Lovedale" in their district, and received the astounding proposition that they should raise £1000 for it themselves; how a group of head men on a cold day, "some of them wearing cast-off artillerymen's great-coats," conversed about it on Captain Blyth's veranda; the great meeting on the veldt, the table heaped with silver, and the speaker's words: "There are the

Blythswood training-school

stones; now build" — and the outcome — "Blythswood" — is all history, and of a region where, not so long ago, not a person knew how to hold a book right side up. Besides these two, the United Free Church Mission has eight other large, flourishing schools of high grade, and about half the pupils are girls. There are nearly thirty stations, and several individual churches have a membership of above one thousand. Let us take leave of the Kaffirs with glimpses of their Christian women.

Funeral of a Christian Kaffir Girl at Impolweni. — "I found eight mothers there, the bereaved mother in her corner beside the body of her child. Everything neat and orderly. A subtle air of refinement breathed within those mud walls. Here and there on the blanket, smoothly drawn over the wasted body, were little sprays of feathery green wattle. A bit of coarse white muslin covered the face. Three of the women were shaping and sewing a white calico night-dress for the sleeper. Amos (Kaffir helper) was in the workshop making the coffin. We had a little service, and if there were tears, they were shed *silently*. We followed in the funeral procession. One of the fathers gave his little cart, another his oxen. The coffin was placed on it. Amos addressed us, as we stood round the open grave. The girls sang softly one of Sankey's hymns. We could but rejoice that still we live in the age of miracles. Again the blind eyes had been opened to see the King in His beauty." [1]

A Communion in the Wild District, Shwayiman. — "It is Daniel's (Kaffir preacher) parish. After a long ride they must leave their horses in the plain below and set forth on foot to scale the rocky heights. The church members of this district — mostly women — used to come all the

[1] *Women's Missionary Magazine*, United Free Church of Scotland, August, 1901.

way to Impolweni for communion Sundays. Now they have no need, for Amos dispensed the feast not far from their own homes. It was a memorable Sunday. Thirty women and a few grown lads He brought to the banqueting house. To secure quiet, they had left the immediate neighborhood of their unfriendly chief and, with a river flowing between, they found themselves 'apart in a desert place.' In all, one hundred and seventy had gathered, many of them raw heathen.

"Much consideration was shown by those women to their Master's servants. They had made ready a good-sized mattress and pillows, stuffed with fresh grass for their night's rest. Nor did they forget a packet of tea and bread. After the communion service they brought cups of tea. The leaves had been cooked for three hours — too bitter to drink! Still there was keen gratitude in our hearts, as in secret the tea was poured upon the ground." [1]

THE BASUTO

French Protestant Mission

Basutoland, "a little Switzerland," is nestled between Orange River Colony on the west and Zululand on the east. Moshesh, the remarkable Basuto chief, protected the French Protestant missionaries when they arrived in his country in 1833. Moshesh was a rare man for Africa: humane, always faithful to his word, and, though living in barbarism, ready to emerge when the light shone on his path. He subdued his Zulu enemies and once repulsed an unfair attack of British troops. His behavior on this occasion has not been often matched. Next morning he sent a message to the British general: "O my master, I am still your man;

[1] *Women's Missionary Magazine*, United Free Church of Scotland, August, 1904.

I am still the child of the Queen. . . . I am ashamed of what happened yesterday, let it be forgotten." And Sir George Cathcart has recorded, "I found Moshesh not only the most enlightened but the most upright chief in South Africa, for whom I have a sincere respect and regard."[1] Repeated wars with the Boers did not terminate so smoothly. His foes on the west border, in a territory six times the size of his own kingdom, were preparing to absorb it. What saved little Basutoland? The French missionaries. In the sixties they were suddenly driven out one day by troops from Orange Free State and their stations burned. Madame Coillard had not time to take her bread from the oven. There were no French troops within call to defend the missionaries, but Basutoland needed them, and, three years later, back again they all came, Moshesh and his people having now been taken under the protection of England. There may be truth in the story that the French Emperor whispered in the English ambassador's ear a word of recommendation of his harried Protestant exiles.

Moshesh's letter to the general

Country saved

Of twenty stations in the Mission, the chief is Morijah, where they have a normal school. Casalis and Mabille translated the Bible into Sesuto, and their fine hymn-book is dearly loved by the singing Basuto. The year 1839 brought the first convert, and communicants have registered about fifteen thousand (in 1904). The great comprehensive fact is that this

Sesuto Bible

[1] Stewart, "Dawn in the Dark Continent," p. 253.

simple Mission, with a purely spiritual aim, has "largely changed Basutoland from a heathen to a Christian country.[1] The general direction of native life is now toward Christianity." In the beginning of the Mission, Chief Moshesh said that the message about God was like an egg, and he would wait to see it hatch before forming an opinion. In 1903–1904 Basuto Christians gave nearly $20,000 for the work of Christ, supporting all the one hundred and ninety-seven out-stations of the Paris Mission, besides sending $400 to Barotsiland.

Christian giving

THE BASUTO MISSION EXTENSION

"We're beaten back in many a fray,
While fighting sin and sorrow;
But where the vanguard fights to-day,
The rear-guard camps to-morrow."

Path of the evangelist

The Basuto Mission made itself a rear-guard by its own wise methods. The pioneers were accustomed to send their catechists forth on foot to stay for a period with some dark tribe in the Transvaal. The instructions they received were, "Show that the Lord has given you power to do without the white man." Some of these evangelists were a great success, and especially after the missionary exile, when the land was quiet and the churches were prospering, an impulse to spread the name of Jesus came from the people themselves. The electric

[1] Imports of the Basuto, who had no use for a yard of calico when the missionaries found them in 1833, amounted to $1,448,950 in 1903.

spark was struck by Asser, one of the catechists, after his return from the Banyai country. Addressing his brethren, Asser described the darkness of different tribes he had passed through and his feeling for them. "I wished I could have cut off an arm and made it a missionary in *this* place; and the other arm and made it a preacher in *that* place; left here a leg, and there my body." The Basuto were thrilled with emotion, and when the question of taking the Gospel to the Banyai was laid before synod, an old Christian rose, saying, "It is no use talking, let us act," and laid some money on the table. The expedition to the Banyai was undertaken; but, failing because of war and murderous chiefs, it turned aside to Barotsiland, and found a far wider field. Asser

THE BAROTSI MISSION

Thus the Barotsi Mission became the vanguard of the Basuto. The country lies north of the Zambezi and is, therefore, in South *Central* rather than *South* Africa. It is the size of Germany, and the king, a despot, ruled more than twenty tribes. The Victoria Falls are here, and the tradition of Livingstone having remained, the title *Moruti* (missionary) was a passport in the country. The climate is deadly, and, in 1884, when the expedition arrived, the only missionaries were a handful of Jesuits who soon quitted the field. The Upper Zambezi

Barotsi used the Sesuto speech, and this, with other strong resemblances to themselves, con-

stituted the ground of appeal to Basuto churches. Several evangelists and workmen volunteered for the Mission and became at once useful and acceptable on the far Zambezi. The man chosen by his associates to lead the expedition was François Coillard, who had already labored a quarter century among the Basuto. The Paris Evangelical Society not being financially able to carry the Mission, its support rested upon voluntary gifts from various sources. In the course of years, the working corps comprised French, English, Scotch, Swiss, and Waldensian missionaries. Beginning at Leshoma, south of the Zambezi, M. Coillard established a centre in a vast country where not one soul called intelligently upon his Maker. Occupying and solidifying each station in turn, Coillard would gradually withdraw, leaving the cleared place to younger recruits, and, passing northward himself, made successive new openings in the jungle, the home of panthers and hyenas. In this way he reached the capital, Lealuyi, and had a line of five stations at his back. Has any African people been more graphically described than "our dear Zambezians"? It was "a land of cut-throats"; after a war every man captured was disembowelled. "We are men of blood," they said, "you do not know us Barotsi. We murder each other, drinking, talking, and laughing together." One scarcely ever sees a gray head among the chiefs: "'We threw them to the vultures;' they have committed crimes upon women and little children, which only the

Leader and corps

Barotsi savagery

language of Elisha to Hazael can describe (2 Kings viii. 12); it is sickening." And yet the manner of these bloody men was that of "the most polished people. I think they even outdo Parisians." When Coillard preached against stealing, every one burst out laughing. "Eh, *Moruti*, every one steals here!" "In the daytime they come to see us, ask for snuff, talk, and are friendly as possible; and contrive beneath our very eyes to slip a knife, hatchet, napkins, or calico under their armpits." The man that caught the sheep thief and cried, "Have no mercy on him!"—he, "a good worker, a respectable young fellow whom we liked"—he, too, went, "not empty-handed either. You see we made no mistake in bringing the Gospel to the Zambezi!" One characteristic of the Barotsi was fairly baffling to the earnest missionary,—incorrigible levity. "They have none of the grave decorum of the Basuto. Nothing is more heart-rending than the contrast between the audience which I thought captivated by the preaching of God's Word, and the noisy, mocking laughter of the groups which form after service. Often it is with terrible inward conflict that I prepare myself to meet such an audience."[1] But in spite of all—their suspiciousness, their disgusting methods of infanticide—they were the missionary's "beloved Barotsi." He boasted of their capacity, how quick they were to improve on an example in building a bridge, how hos-

Thieving as a fine art

[1] Coillard, "On the Threshold of Central Africa," p. 337.

Industrious

pitable. "In industry they leave far behind every other South African tribe that I have known."

King Lewanika had established his authority in the old way of Africa. He starved[1] one of his brothers with abnormal cruelties, and murdered seven chiefs at a banquet to which he had invited them. Well for him that he gave the missionary welcome, and that, while himself "a weathercock," *Moruti* was never moved by fear or favor, by boycott or threatened starvation, to soften down the law of God or cease to declare His judgments to the king. Well for Lewanika that *Moruti* was what he was — a gentleman with such fine instincts, amiable attractiveness, and social gifts as would adorn any European drawing-room. Those talents were not altogether wasted upon the intelligent, often generous, and at times courtly king. "Your room is my home," he said, "I have no other. I have twenty-one wives, but no home." Thrice blessed was Lewanika, that, however vindictive he might be, though wounding *Moruti* in the tenderest point by drawing off the first bright convert, who thereby made shipwreck, Coillard never failed the king. As often as disgust seized him, a deeper pity filled his soul, and in the darkest hour he never doubted that he had the sovereign remedy to offer for all the ills of Barotsiland.

A royal weathercock

Advance by Lewanika was advancement of the Barotsi people. The king himself learned

[1] Coillard, "On the Threshold of Central Africa," p. 343.

to read and write, and this is the way he talked at a school examination: "Know, then, that whichever of you plays truant without cause will be throttled, Serotsi-fashion (hand-clapping); and whichever attends school and makes no progress will also be throttled, Serotsi-fashion. Beware!" (more hand-clapping). The things of God took hold upon the king, favorite hymns moved him to tears, and at times he was on the verge of "sweeping out his harem," but a not groundless fear that the chiefs would take his life held him back. He introduced genuine reforms; gave up intoxicating drink, forbade manufacture of beer, put sorcerers to death; but he had "no conviction of sin and did not tremble before God." The crown prince, Litia, became a Christian and obtained the king's permission to put away his second wife. "Litia alone, of all his countrymen," wrote Coillard, "accords to his wife the position in which Christian marriage places her; every day they and their child sit down to table together, European fashion." Lewanika went to England to the coronation of King Edward VII., and wrote from Edinburgh to the Paris Society that he desired his country to be covered with a network of mission stations.

Barotsi king progressive

A rare African home

After ten years among the Barotsi, M. Coillard wrote sadly: "I repeated with the Apostles, 'Toiled all the night . . . and taken nothing.'" Yet a few had begun to obey God, and the night was about to pass. Without any such wave of conversions as have visited some

Missions, there was a distinct break in the columns of heathenism in 1895.

A rare life service

Madame Coillard, the wife of more than thirty years, heroic missionary as Africa ever saw, died in 1891. "When I had followed her to the threshold of eternity, when I had seen her already radiant with the glory of heaven, when the portals of the City of God closed upon her, and I found myself alone, quite alone in darkness and tears, my heart was broken." And still in strength sent from above Coillard added: "The Barotsi Mission has my heart. I shall die in its service, if the Lord grant my prayer." And He granted it, in 1904, after nearly fifty years spent in Africa.

THE ZULU OF NATAL

Warrior chiefs

Of all Bantu tribes in the South, the Zulu was reputed most warlike. Their chief Chaka was "the Napoleon of South Africa." Dingaan was called "hyena-man" by his own people, and Cetewayo is well remembered as the daring fighter who, at length, was overpowered by British troops. Their military pride stood in the way of agriculture and other manual labor among the Zulus, and their prowess made them arrogant and unwilling to bend to a gospel that declares "Blessed are the meek." Their only clothing was skins, their kraals were entered by creeping on hands and knees, their bed was a single mat, their pillow a log of wood. Among the motley colored populations of South Africa, the pure Zulu is conspicuous for his

fine athletic physique, his pleasant face and wholesome ways. They are all orators and excel in music. While the Barotsi "always sing like crows," there are grand bass voices among the Zulus, a rarity in Africa. As to qualities, white men did not find them thieves, like the Zambezians, for though two or three oxen would atone for any adultery or homicide, death was the penalty of theft. Their Basuto kindred probably excel the Zulus in skill and love of work, but they are alike in desire for progress and in the essential qualities of mind and heart which make true men.

Zulu qualities

The first gospel message was taken to this bright people in Natal by a handful of Americans, men and their wives, under the oldest Missionary Board in the United States. When they arrived, in 1835, the country belonged to Dingaan, and his will was the only government. The English did not appear till nine years later; the Dutch squatter was not yet on hand. There was not another missionary,[1] not a road, not a book, no alphabet in the country. The usual African polygamy, bloodshed, fetichism, and witch doctor covered the face of the earth. Women served as plough and cart, ox and horse; wives were bought with cattle. The first missionaries camped under the open sky, wild beasts watching them, near to the spot where the city of Durban is now, and their first religious service was held under a wide-spreading *umtombe* tree. The pattern survives.

American Mission

Natal in 1835

[1] Wesleyans came twelve years after; see p. 251.

Often when the little Zulu house of worship is full to the door, the overflow meeting under the trees is larger, and fringed off on the circumference by half-naked heathen.

Early in its history, the Mission was interrupted by war between the Zulus and Boers, and in view of disasters and the unsettled condition of the country, the American Board recalled its missionaries. But they would not go. Dr. Adams replied, "I will support myself by my profession till the dawn of a brighter day;" Lindley said, "I will go to the Boers and teach their children;" Grout started for home, to plead for the continuance of the Mission, but was held at Cape Town by the protest of English Christians, and the Governor, Sir Peregrine Maitland, said, "Go back; I will see that you do not lack support; I think more of missionaries than of soldiers to keep savages quiet." The Mission was soon after reinforced.

Missionaries held on

The first Zulu heart that warmed toward the Saviour was that of an old woman. Ten years after the Mission was opened, she, alone of her race, sat at the Lord's table with her white teachers. Her son became pastor of the church which she thus founded, and her grandson was the first Zulu to receive a full medical education. John Dubé, the son of another pastor, has established a large industrial school.

First Zulu Christian, and Zulu Bible

At the end of seventy years, the total number of missionaries, men and women, has been less than one hundred. With this force and in this period of time, the Mission has reduced the

Zulu language to writing, provided the Bible, hymn-books, and something of a Christian literature, established schools of different grades for youth of both sexes, including an industrial school at Amanzimtote and girls' boarding-school at Inanda, and raised up a native pastorate which presides over twenty-three churches. For ten years none of these churches has received pecuniary assistance from America, and they have sent their own foreign missionaries into Rhodesia. They are independent, self-supporting, and organized under their chosen name of the African Congregational Church. They not only care for themselves, but evangelize the heathen about them.

Results of seventy years

Among institutions dear to the Zulu churches are their Delegates' Meeting, which considers business matters, and their Annual Convention, devoted entirely to reports and spiritual affairs. A deputation from America, visiting the Mission in 1903, was "impressed by the fine appearance and bearing of about sixty delegates" and found their proceedings "orderly and thoughtful." The annual mass-meeting, where "the great evangelical truths were welcomed by warm hearts," was held for four days, "one of the most remarkable religious assemblies it was ever my privilege to attend." Some came a distance of one hundred and fifty miles; those who travelled by rail, walked in companies, five or six hours, over the wilderness of hills between the railroad and mission station; along all the paths, people were coming, best clothes and shoes in bundles

A Zulu Christian convention

on their heads, babies on the backs of their mothers. The church was opened all night for those who wished to pray—and, long before dawn, a tide of song indicated that a large assembly was already anticipating the seven o'clock service. At that hour three Zulu pastors took the pulpit and preached in turn; an evangelist who had come back from Rhodesia pressed home

Volunteers

a ringing call to give the Gospel to the heathen, and eighteen persons rose and offered themselves as missionaries. On Sunday a "profoundly interesting audience" of two thousand sat under the orange trees. "Not a laugh or whisper was heard." In prayer, "most of the Christians fell upon their knees," while even unclothed heathen covered their eyes. Of the latter, one hundred and fifty passed into the church to be instructed by some of the pastors, while the Christians were celebrating the Lord's Supper under the trees.

No other Mission in South Africa has so large a constituency of earnest, capable, native Christians, whose language is current and esteemed in the whole country.[1] Of eighty thousand blacks congregated at Johannesburg from every section between the Zambezi and the Cape (the majority being men working in the mines), three-fourths can understand any Zulu preacher.

Superior evangelizing gifts

Among qualifications of the Zulus for Christianizing other tribes, in addition to their language and the vigor with which they use it, are their

[1] This Mission seems, however, little known to writers of the Church of England; it is not mentioned by Mr. Thornton in "Africa Waiting."

power of initiative and the habit almost universal in Zulu churches, for men and women to go out by the dozen after a sermon and repeat it in kraals and schoolhouses from two to ten miles distant. The loyalty of these churches to their faith and to their missionaries is the more deserving of mention because the Zulus are a notably high-spirited race. When the wave of Ethiopianism struck the country, these churches felt the shock, they trembled, they recovered poise and stood firm, with the loss of only one uninfluential congregation.[1]

Loyalty

The responsibility of this American Mission, the first Mission to the Zulus, has been gradually divided with incoming United Free Church of Scotland, Wesleyan, German, and Church of England missionaries; its expansion has been restricted from a less happy cause, viz., action of the colonial government. No school or church can legally exist in Natal without superintendence by a white man and, of late years, the law has been so construed as to require a white missionary to *reside* wherever there is so much as a little chapel or school, though it be no more than four miles away from the missionary's station. In one place, where work had been carried on fifteen to twenty years, the Zulu preacher was compelled to leave; in another place the church was torn down by government order, "No white missionary, no church." All missions in Natal have suffered from this sort

Restrictions on missionary work

[1] Contrary statements made at the Ecumenical Conference, in 1900, were based on misinformation.

of obstruction. It is, of course, impossible for churches of Europe and America to supply missionaries on a scale which this law implies. It is equally undesirable that they should; such a course would strangle the evangelistic life of the native churches. The injustice of the law is the more striking because there is no restriction on native "doctors," who often use their power for diabolical ends. In 1903 over a thousand licenses were granted to these so-called "doctors." [1]

Hindered from expansion in Natal, the American Board Mission in South Africa has twice extended itself into outside heathen regions. In 1883 on Inhambane Bay; after ten years, the property was turned over to the Methodist Episcopal Church (America), and the missionaries were transferred to a new inland field which had been the object of desire for many years.

In Rhodesia

The new field was opened in 1893, by a pioneer band of American missionaries and Zulu evangelists from Natal. It is located in the Highlands of Rhodesia, on a tract of land granted by the British South Africa Company. The nearest port is Beira, two hundred and fifty miles distant, and the seat of government is at Salisbury (Mashonaland), three hundred miles to the northwest. The first missionaries proceeded to Rhodesia by a canoe journey of one hundred miles from Beira up the Busi River, and thence overland on foot, women as well as

[1] Bridgman, *Missionary Herald*, Boston, October, 1904.

men, one hundred and fifty miles. The first station, Mount Silinda, was built by the missionaries from the ground up, with their own hands and few tools and in a district abounding with leopards, lions, and hyenas. It took a year to fetch the traction engine up from Beira. Under these circumstances, three stations have been well launched, with industrial school and farm; they have built their schoolhouse, having first made the bricks, assisted by workmen who had never seen a brick; they medically serve a district seventy miles in diameter; and have opened the Gospel to a people of "extraordinary confidence in witchcraft and unmentionable social customs," who destroy twins or a child that cuts upper teeth first, and banish the sick to die alone. Though the people spoke a dialect of their own, the Zulu was well understood, and Bible, hymn-book, and all the school-books of the Zulu Mission were available at once. No ten years' waiting here, as in the mother mission; in three years a Christian church was founded, the first in the history of the tribe. Neat and happy homes of the Zulu evangelists shed an electric light among the dreary Chindao kraals, and the keen thrusts of preachers of their own race went home with a power denied to the white man's sermon. This Rhodesia branch of the Mission (once called Gazaland Mission) covers a territory of two hundred miles east and west and fifty miles north and south. It exercises three specific functions: (1) utilizes the industrial opportunity of farm lands, water, and

A wild country

Zulu books ready to hand

Three functions

great forests of valuable timber among a people without modern industrial knowledge; (2) cultivates relations with white colonists, receiving their children into schools, abating their prejudice against the blacks; (3) affords a field for development of missionary sacrifice in the Zulu Church of Natal.

THE NAMAQUA, HERERO, AND OVAMBO

These tribes occupy German Southwest Africa. The Namaqua is a degenerate, half-caste tribe which bids fair to die out, but there are said to be five thousand Christians among them. Their language was almost unconquerable, even to German perseverance and linguistic talent; and although Herr Kronlein translated the Bible, few white men can preach without an interpreter. The first German missionaries served with the London (Congregational) Society, but their work passed over to the Rhenish Society, which came to Cape Town in 1829. Seventy years after, their secretary reported ten self-supporting churches in the Colony. It was by way of protecting two Rhenish missionaries that the German flag was first raised in the South. Needless to say, the flag never came down, and this is how "German Southwest Africa" has a place on the map. In the course of much turbulence in the country, mission stations have been sometimes destroyed, as happened in the Herero rebellion of 1904. There is a printing establishment among the Hereros, and industrial training is given.

The German flag

Among the Ovambos, Rhenish and Finnish missionaries labor together.

Other German Missions

The Berlin Society worked northward from Cape Colony into Natal, and, since 1850, its chief success has been gained in the Transvaal. Its missionaries are also among the Kondé at the northern end of Lake Nyasa, and on the seacoast.

The Hermannsburg Mission came into Natal in the fifties and has extended into Zululand proper. This Mission is *sui generis*. It uses some ordained ministers and teachers, but a large part of its force has been made up of farmers and mechanics who were settled in Africa for the purpose of supporting themselves in order to aid the Mission. As a consequence there are found, all over Natal and the Transvaal, many excellent farmsteads occupied by Hermannsburg men, who set an example of thrift and industry and exert such influence as a quiet Christian colonist may, but who do not preach and would not be enrolled as "missionaries" by any other society. It was one of the humble but earnest Hermannsburg band who was the means of Chief Khama's conversion and who baptized him.

The Germans in general have great faith in European supervision and show a general reluctance to ordain a black man; their native helpers are few.

The Dutch Reformed Church in South Africa. — The first State Church in Cape Colony was the Dutch Reformed, from Holland. The ear-

Colonial churches

liest colonial congregations were hers, and she maintained her position after the change of government. She has to her credit a membership (white), according to Warneck, of 230,000. The finest edifice is at Cradock and cost $150,000; "few houses of worship in Scotland equal it for beauty." There are perhaps 90,000 African Christians in connection with the Reformed Church. They are chiefly half-castes, and are either gathered into churches by themselves or mixed with white congregations. Their language is Dutch.

Foreign Missions of Reformed Church. — When the Dutch Church lacked ministers of its own, it sent to Scotland to supply the need, and "with the coming of Scottish pastors the missionary spirit began to glow in Cape Colony." Across the map of Central and South Africa, which hangs in the prayer-meeting room of the church which he serves, Rev. Andrew Murray has printed the words of the dying Saviour, *Mij dorst* (I thirst). The South African General Mission exists for the purpose of quenching thirst of soul in parched Africa. It conducts the Nyasaland Mission. The first foreign missionary of the Boer Church, Hofmeyer, went to the aborigines of the Transvaal about 1875.

After-gleam of war

It has been said that hundreds of Boer soldiers who were taken prisoners in the late war were converted to God in their exile, and two hundred went home and volunteered for the Holy War in their native Africa. The pres-

ent writer, recalling an hour of worship spent in a Boer prison camp in India, — the grave, earnest leader, the reverent audience of fellow-captives, big, domestic-looking men; their deep-toned responses, their melancholy eyes scarcely moving from the speaker's face, — easily comprehends the statement which without that experience might sound like a fairy tale.

What came of reading a book

Education for White Women. — From reading an American book, "The Life of Mary Lyon," Dr. Murray was led to found Huguenot Seminary at Wellington, Cape Colony, the first of a group of high-class schools for white girls, chiefly of Huguenot and Dutch descent. The languages in use are English and Dutch. The ties are close between these schools and America, a majority of the teachers, like the principals at Wellington, having been American women, and some of the fine buildings necessary having been erected with American money. After thirty years, the "Mount Holyoke of South Africa" includes a High School, Teachers' Training-school, Missionary Training Class, and Huguenot College doing university work, and the only[1] college for women on the continent. The students, like those in American colleges, study Latin and Greek, play basket-ball, have their Christian Association, and graduate into places of influence in social life and the Christian Church. The Huguenot institution is penetrated with the missionary

[1] Until the proposed college in Egypt is built.

spirit, and, baptized into it, over fifty of her daughters have carried the liberty of the Gospel to those bound in fetich chains, through the Orange River Colony, Transvaal, Nyasaland, and even to the far Celebes Islands.

The Church of England in South Africa. — The second State Church came into Cape Colony with the English government, and represents the ritualistic wing of the Church of England. Its missionary enterprise, under direction of the Society for the Propagation of the Gospel, is not separated in its Reports from that of the colonial churches, and is therefore not easily quoted. The census of 1891 reckoned sixty-nine thousand Africans under direction of English priests in the colony. The Society gives careful training to its pupils and native assistants. Mackenzie Memorial College in Zululand is one of several diocesan institutions, and others established by the Society are Kaffir College at Zonnebloem, and five other high-grade schools. Industrial training is common to them all, but especially notable in Kaffir College and the Grahamstown and Keiskama Hoek schools.

S. P. G. institutions

Order of Ethiopia

This Society, by reason of the Ethiopian Movement, has lately absorbed thousands of African Christians who received the Gospel in various Protestant Missions, notably Wesleyan and Scotch. The archbishop created the "Order of Ethiopia" and made such concessions to colored leaders that they entered the English Church *en masse*. The report was made, "The Ethiopian Movement is being fostered with

wisdom, and will mean the gathering into the Church of some ten thousand natives with their pastors." [1] Now that they are there, it is to be hoped the love of God in their hearts, which was born of their mother churches through long travail of toil and prayer, may be "fostered with wisdom" in the institutions, and by the government of their adopted mother church, and that these may act as gentle and judicious restraints upon individualism, which has gone too far.

Minor Missions. — The Free Swiss Church first sent its men to the Transvaal and has another thriving young Mission on Delagoa Bay, in spite of enormous difficulties encountered from climate, opposition of chiefs, drunkenness, and, in the Portuguese field, from disabilities in comparison with the Roman Catholic Church. Norwegian Missions were planted in Zululand proper, where the first convert was won after eight years. Their strongest African Mission is in Madagascar, where they conduct industrial schools.

In difficulties

PRESENT-DAY PROBLEMS IN SOUTH AFRICA

Mr. Bryce said, years ago, "The question of the relations of the white race to the black is the gravest of those which confront South Africa." That question is agitating the public mind to-day more than ever. The most frequent contact between black men and white is

[1] Official "Year Book of Church of England," 1903, pp. 245–246.

through (1) the government, (2) the colonist, (3) the missionary. The latter mutual relation is as important as any that exists, and it is not assumed that, in every case, it has been one perfectly just and above reproach on the part of the white missionary, although it is certain, as a rule, that he represents the best, most unprejudiced friends of the native.

Government Relation. — The benefit of orderly government is evidenced in the fact that, within twenty years after the British took over the control of Natal, the Zulu population doubled; the Basuto quintupled in thirty years. There are now about five blacks to one white in South Africa. Regarding the advantages of laws which forbid the sale of firearms and liquors to the native, government, colonist, and missionary are all agreed. In the matter of land distribution they are not so unanimous. After taking over Natal, in 1844, the English authorities requested an American missionary to serve on a committee for the selection of suitable lands to be reserved in perpetuity for the Zulu people. On the ample lands chosen, fertile and abounding in "Afric's sunny fountains," the hitherto unstable, warring Zulus have become consolidated and domesticated to a degree. But the colonist has always grudged them the possession of these lands. Neither is the Zulu satisfied, now that he grasps ideas of civilized living, because the reserves cannot be sold as freeholds. Everywhere the colonist has grasped for "the earth." General Sir Charles Warren

Increase of population

Land distribution

said in the City Temple, London (May, 1904): "From 1850 to 1880 the London Missionary Society was struggling with all its might against the absorption of native lands by the Boer farmers;" and the recent incorporation of old "Zululand" as a part of Natal, to be opened out for settlement in 1905, has excited fresh irritation. The Colonial Office in London has safeguarded the black man's interests by designating more than half of these rich lands as native reserves, closed to white colonization; but against this division the colonists have contended.

German Commercial Company

The latest Herero rebellion occurred in a region which, fifteen years before, was placed by the German government in the hands of a commercial colonizing company for development. A recent issue of its organ, the *Koloniale Zeitschrift*, says: "We have acquired this colony, not for the evangelization of the Blacks, not primarily for their well-being, but for us Whites. Whoever hinders our object we must put out of the way."[1] It was currently reported that the Herero had determined to kill every white trader, but to spare all missionaries, and the "Company" has since called for suppression of the Missions.

Education limited

On the subject of education, the British colonist is fairly in harmony with the action of government. There is a public system of education for whites but, for the blacks, the only provision is grants in aid of certain mission schools. Mr. Bryce has said: "Nowhere is

[1] Authorized by the Bureau of Missions, New York.

anything done for their education except by the missionaries. . . . The Gospel and the mission schools are at present the most truly civilizing influences which work upon the natives, and upon them, more than on any other agency, does the progress of the colored race depend." [1]

Labor problem

The problem of race relations is further enlarged by the importation of labor, which began many years ago with the introduction of East Indians for the cultivation of sugar-cane. A large body of these people are now incorporated in the settled population and, between them and Africans, grievances easily arise. The latest method for obtaining men to work the mines is a resort to China, whence companies are drawing large numbers of coolies.

Ethiopianism [2] has been referred to. This is a racial movement. It has seized upon those who have some education, have begun to feel "growing pains," have recognized the dignity of the human soul, and grown sensitive to the sting of white men's scorn. Beginning in the Wesleyan Missions, it extended to others, rending churches in twain, until twenty-five thousand members with seventy ordained ministers had seceded. The movement was unhappily aggravated by intervention of a black bishop from the African Methodist Episcopal Church in the United States of America. Morally, it lacks spiritual motive and invites to its ranks

Race tension

[1] Bryce, "Impressions of South Africa," pp. 376, 393.

[2] For a full and temperate account, see Bridgman, *Missionary Review of the World*, June, 1904.

men who are selfishly disaffected; ordained men have broken their vows, and the schismatics have in some cases attempted to appropriate mission property. Politically, it is a movement feared by the government.

After a hundred years, British South Africa, with its land laws, its good roads where only sheep paths were before, its hundreds of miles of railway, — the Cape to Cairo Road having already spanned the Zambezi, — may answer to Kipling's challenge cheerfully, "I did, to a commendable degree, — Answered

> "'Drive the road and bridge the ford,
> Make sure to each his own
> That he reap where he hath sown.'"

Other changes which go deeper and more intimately into the heart and life of the people have not been wrought by the machinery of the colonial office. That decent clothing has taken the place of the old *kaross*, that schools and chapels dot the country and the Christian teacher has ousted the witch doctor, and, as magistrates testify, marriage is vastly on the increase where there was no semblance of the tie, — these are fruits of Christian Missions.

OUTLOOK OF THE TWENTIETH CENTURY

CONFLICT

North Africa. — The final conflict between Islam and Christianity.

West and Central Africa. — Conflict between

foreign commercialism and the interests of Africans themselves.

East Africa. — Conflict between Oriental colonists and Africans and governments, and the last resistance of Arab slavery.

South Africa. — Racial struggle between white and black; between industrial power and political dominance on the one side, and five times as many people, inexperienced but aroused, on the other side.

Pagan Africa. — Conflict between inherited superstitions and the inroads of civilization.

THE SOLVENT

I. The Word of God, to speak peace to the peoples, is a grand solution of continental strife. How shall they hear without a preacher? How shall they read without a teacher? How shall the Word be in Africa, and teachers and preachers, without Christian Missions? The Bible has been given to Africa, complete in fifteen languages, portions in over one hundred tongues and dialects. It is there and can never be expelled.

II. Along the five thousand miles' course of the Cape to Cairo Railroad and the course of the road across the continent from Mombasa on the east to Freetown on the west, spirit worship is destined to convulsions. The locomotive plunging through hitherto inaccessible jungle will scatter the local spirits right and left. The African's alarmed eyes will bulge out at first, but he will end by riding on the train himself,

across the charmed pool where he once made his offerings, through the tunnel of the spirit mountain. What becomes of the man, with his honest faith so roughly uprooted? Civilization should not be allowed to come so far were not Christian Missions standing beside this confused man to offer him faith in the ever living God.

III. It is within the office of Christian Missions to interpret civilization, its order and laws, taxes and labor, to Africans; and equally it is within its sphere to see to it that authorities do not encroach upon rights of the weaker populations. When at any point, as in Congo State, wrong becomes acute and stubborn, it rests with the conscience of the Christian world to force international action for its suppression.

IV. The strength of Christian Missions is in their unity.

THE GROWING TRIUMPH

The result of all conflict in Africa in this century is to depend upon character. *How* much will the white man suffer himself to be liberated from prejudice against his black neighbor, from greed of gain, race pride, and love of power? To *what* degree will the black man be liberated from emotional control, from satisfaction in ignorance, overweening self-confidence in a little learning? Christian Missions meet this situation, for every missionary goes for the man himself.

There are now as many Christians in the Missions of Africa as there were in the whole

world at the end of the first century, and the preponderance of influence is evangelical. In 1890 Protestantism had five times as many agencies as Rome, nearly twice the number of her white missionaries, double her native adherents.

The preceding pages have been written in vain if they do not show that over all gospel-sown sections of Africa, 'They that were not My people are saying, Thou art my God.' In the Christian Church of Africa as it is, we see the promise of advance until the once "*hidden, enslaved, and dark continent*" shall become a glorious possession of the King's Son.

TABLE C

The Principal Societies maintaining Missions in Africa

[In all cases where a mission has been transferred from one Society to another, the original date of founding is given. The American Baptist Mission in Congo State is an example.]

Name	Field	Date of Occupancy of Field in Africa
Africa Inland Mission (Friends, U. S.)	British East Africa	1895
Africa Industrial Mission (Canada)	North Nigeria	1902
African Institute at Colwyn Bay, North Wales	Congo Free State	1893
African Methodist Episcopal Church	Cape Colony, Transvaal, Rhodesia, Liberia	1878
Algiers Spanish Mission	Algeria	
American Advent Mission Society	Cape Verde Islands	1900
*American Baptist Missionary Union	Congo Free State	1878
*American Board Foreign Missions	Natal, Rhodesia, Transvaal, Angola	1834
*Baptist Missionary Society (England)	Congo Free State	1879
*Basel Missionary Society	Gold Coast Colony, Kamerun	1828
Berlin Missionary Society	Cape Colony, Orange River Colony, Natal, Rhodesia, Transvaal, German East Africa	1834
Central Morocco Mission	Morocco	1886
Christian and Missionary Alliance	Congo Free State, Sierra Leone	1887

Name	Field	Date of Occupancy of Field in Africa
Christian Missions (commonly called "Brethren" P. B.)	Algeria, Angola, Congo Free State, Egypt, Cape Colony, Natal, Rhodesia	1881
Church Missionary Society, England	British East Africa, Egypt, German East Africa, Lagos, Nigeria, Sierra Leone, Sudan, Uganda, Mauritius	1804
Egypt Evangelization Society (Netherlands)	Egypt	1870
Egypt General Mission	Egypt	1898
Finnish Missionary Society	German Southwest Africa	1871
French Protestant Mission in Kabylia	Algeria	
French Society for the Evangelization of Israel	Algeria	
Foreign Christian Missionary Society	Congo Free State	1896
Free Methodist General Missionary Board	Natal	1899
Friends' Foreign Mission Association	Madagascar	1867
German Baptists (of Berlin) Missionary Society	Kamerun	1891
German East Africa Missionary Society	German East Africa	1887
Gospel Missionary Union	Morocco	1894

Name	Field	Date of Occupancy of Field in Africa
Hanover Evangelical Lutheran Free Church Missionary Society	Natal	1892
Hermannsburg Missionary Society	Natal, Transvaal, Bechuanaland Protectorate	1854
Ikwezi Lamaci Mission	Natal	1877
International Medical Missionary and Benevolent Association	Cape Colony, Egypt	1896
Jerusalem and the East Mission Fund	Egypt	1890
*Kaiserswerth Deaconess' Institute	Egypt	1857
*Leipzig Missionary Society	British East Africa, German East Africa	1892
London Missionary Society	Cape Colony, Bechuanaland and Bechuanaland Protectorate, Rhodesia, British Central Africa, Madagascar	1799
London Society for Promoting Christianity among Jews	Egypt, Morocco, Tunis	1833
Lutheran Free Church Board of Missions	Madagascar	1895
Lutheran Board of Missions (General Synod) in U. S. A.	Liberia	1860
* Methodist Episcopal Foreign Missionary Society, U. S. A.	Angola, Liberia, Madeira, Rhodesia	1833

Name	Field	Date of Occupancy of Field in Africa
Mildmay Mission to the Jews	Cape Colony	
Moravian Missions	Cape Colony, Egypt, German East Africa	1735
Neukirchen Mission Institute	British East Africa	1887
National Baptist Convention (Negro American)	Cape Colony, Natal, Rhodesia, Bechuanaland, Gold Coast Colony, Lagos	
North Africa Mission	Morocco, Algeria, Tunis, Tripoli, Egypt	1881
North German Missionary Society	Togoland	1847
Norwegian Church Mission of Schreuder	Natal	1843
Norwegian Missionary Society	Transvaal, Zululand, Madagascar	1849
Paris Evangelical Missionary Society	Basutoland, French Congo, Rhodesia, Senegal, Madagascar	1833
West Indian African Mission	French Guinea	1855
*Presbyterian Church (North), in the U.S.A.	French Congo, Corisco, Kamerun	1842
Presbyterian Church (South), Foreign Missions Committee	Congo Free State	1891
Primitive Methodist Missionary Society	Fernando Po	1870
Protestant Episcopal Church, U. S. A., Domestic and Foreign Missionary Society	Liberia	1836

Name	Field	Date of Occupancy of Field in Africa
Qua Iboe Mission (British)	South Nigeria	1887
Regions Beyond Missionary Union	Congo Free State	1889
Rhenish Missionary Society	German Southwest Africa, Cape Colony	1829
Salvation Army	Cape Colony	
Scandinavian Alliance Mission of North America	Natal, British East Africa	1892
*Scotland: Church of	British Central Africa British East Africa (Jews) Egypt	1874
Scotland, Episcopal Church in	Cape Colony, Natal	1854
*Scotland, United Free Church of	Cape Colony, Calabar, British Central Africa	1821
Seventh-day Adventists' Mission Board	Cape Colony, Rhodesia	1895
*Society for the Propagation of the Gospel, England	Egypt, Cape Colony, Orange River Colony, Transvaal, Basutoland, Portuguese East Africa, Gold Coast, French Guinea, Cape de Verde Islands, Madagascar	1752
South African General Mission	Cape Colony, Natal, Transvaal, British Central Africa	1890
South African Baptist Missionary Society	Cape Colony	1892

Name	Field	Date of Occupancy of Field in Africa
South African Missionary Society (Wesleyan)	Cape Colony, Natal, Orange River Colony, Transvaal	1882
South African Ministers' Union (Dutch Reformed)	Orange River Colony, Transvaal, British Central Africa (Angoniland)	1901
*Southern Baptist Convention Foreign Missions Board	Lagos and Yorubaland	1850
Southern Morocco Mission	Morocco	1888
Sudan Pioneer Mission (Eisenach)	Egypt	1900
Sudan United Mission	North Nigeria	1904
Swedish Church Missionary Society	Natal	1876
Swedish Holiness Union	Natal	1891
Swedish Missionary Society	Congo State, Algeria	1882
Swedish National Missionary Society	Abyssinia, Eritrea, British East Africa	1865
*Swedish Women Mission Workers	Algeria	1898
Swiss Romande Mission	Transvaal, Portuguese East Africa	1875
*United Brethren in Christ	Sierra Leone	1855
*United Brethren in Christ Woman's Missionary Association	Sierra Leone	1877
United Methodist Free Churches, Home and Foreign Missions	British East Africa, Sierra Leone	1859

Name	Field	Date of Occupancy of Field in Africa
United Norwegian Lutheran Church in America	Madagascar	1892
*United Presbyterian Church of North America, Board of Foreign Missions	Egypt, Sudan	1854
Universities' Mission to Central Africa	British Central Africa, German East Africa, Zanzibar	1861
Wesleyan Methodist Connection, America	Sierra Leone	1890
*Wesleyan Methodist Missionary Society, England	Cape Colony, Natal, Orange River Colony, Transvaal, Rhodesia, Gold Coast Colony, Sierra Leone, Lagos	1796
Zambezi Industrial Mission	British Central Africa (Nyasaland)	1892

Besides the above there are a number of small Missionary enterprises of which details are lacking. The Anglican diocesan councils in South Africa also maintain missionary enterprises which can hardly be classed with "Societies" in the ordinary meaning of the word.

* Including regularly organized Women's Missionary Society.

APPENDIX

LEADING MISSIONARY PERIODICALS

Assembly Herald (Pres.), U.S.
Baptist Missionary Magazine (A.B.M.U.), U.S.
Chronicle London Missionary Society, England.
Church Missionary Intelligencer (C.M.S.), England.
Foreign Missionary Tidings (Pres.), Canada.
Friends' Missionary Advocate (Friends), U.S.
Helping Hand (W.B.F.M.S), U.S.
Life and Light for Woman (Woman's Board, Cong.), U.S.
Messenger and Record (Pres.), England.
Mission Studies (Lutheran Ch. Woman's Soc.).
Missionary, The (Pres. South.), U.S.
Missionary Gleaner (Dutch Reformed), U.S.
Missionary Herald (Cong.), U.S.
Missionary Herald (Baptist), England.
Missionary Link (Woman's Union), U.S.
Missionary Outlook (M.E.), Canada.
Missionary Review of the World (Interdenominational), U.S.
Missionary Tidings (Christian), U.S.
Periodical Accounts (Moravian Miss.).
Spirit of Missions (P. E. Church), U.S.
Woman's Missionary Friend (M.E.), U.S.
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Woman's Missionary Magazine (United Free Church), Scotland.
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